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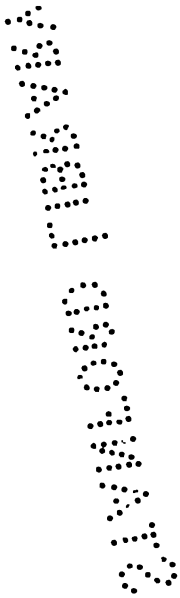

WILLIAM HAIG BROWN

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WILLIAM HAIG BROWN

OF

CHARTERHOUSE

A BIOGRAPHICAL MEMOIR

WILLIAM HAIG BROWN

OF

CHARTERHOUSE

A SHORT BIOGRAPHICAL MEMOIR

Written by

SOME OF HIS PUPILS

And Edited by his Son

HAROLD E. HAIG BROWN

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PREFACE

THIS little volume is dedicated to Carthusians and all friends of Charterhouse.

Its compilation has not been easy. There are, in the first place, difficulties inseparable from all attempts to combine the work of many authors. But this method of contribution has at least the merit of widening the extent of a labour of love, and every effort has been made to present in the various chapters a succession of distinct views of a versatile man rather than a blurred picture.

The life, moreover, of one whose main work was done in thirty-four consecutive years devoted to a peaceful vocation in the same place offers little material for the biographer, unless he suffer himself to belittle his subject by a record of trivialities or to load his pages with a dreary stuffing of ephemeral correspondence.

But whatever may be the shortcomings of recital, the work of William Haig Brown's life constituted him the Founder of Charterhouse the New, the second Founder of Charterhouse, and it is therefore hoped that this story of his life is worthy to be a page in the history of that great school, which is to-day his superstructure soundly erected

on Sutton's foundation. The story has, too, a further and more personal object: it is intended to be a modest tribute to the memory of one who loved the school which we love, and who gave freely of his best both to us and to our school.

Floreat aeternum Carthusiana Domus.

September, 1908.

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WILLIAM HAIG BROWN

CHAPTER I

EARLY DAYS

By R. J. N. Neville

"Memor et gratus."

Birth and parentage of William Haig Brown—Christ's Hospital—Pembroke College, Cambridge—Appointment to Kensington School—Marriage with Miss Rowsell—Haig Brown's debt to Christ's Hospital and how he repaid it—The Christ's Hospital Carmen and School Song—Some contemporaries at Christ's Hospital and Cambridge—Mrs. Haig Brown.

William Haig Brown lived all his days too strenuous a life to have had much time or inclination to make or preserve records of how he lived it. He kept neither copies of his own correspondence nor the original letters of others. He formed no collection of documents and imparted no reminiscences with a view to any memoir of himself. Consequently, so far as his early days are concerned, beyond the bare memorials which appear upon the minute books of his school and college and the allusions contained in the few fugitive verses of his early life which have been preserved, there are but slender materials now available for reference. Nor are these memorials

easily supplemented at the present day; for, though willing to talk on almost any subject which interested mankind, he was singularly modest and reticent in talking of himself or his own career, while the fact that he outlived almost everyone of his school and college contemporaries has deprived us of the reminiscences of most of those who were best able to throw light on his early days. Nor can the recollections of his own family be drawn on, for he survived all his brothers and sisters, except one, who, younger than himself, was unfamiliar with the details of his school and college life.

William Haig Brown was the third son of Thomas Brown of Edinburgh, by his marriage with Amelia Haig, a lady descended from the family of Haig[1] of Bemersyde, Berwickshire, and was born on December 3rd, 1823, at Bromley, in the County of Middlesex. His parents were in somewhat straitened circumstances, and having a large family to support, were glad enough to avail themselves of a presentation to Christ's Hospital, which was offered to them for their son William by their good friend Mr. Henry Winchester, one of the Governors of that school; and accordingly the boy was, in his tenth year, sent to the Junior School at Hertford in the Michaelmas term of 1833.

Here began one of those delightful associations which few men have known better how to interpret, preserve, and enjoy. Christ's Hospital was indeed to be to

[1] The crest of the Haig family is a rock, and the motto "Tyde what may"—taken from a couplet of Thomas the Rhymer (*circa* 1290)—"Tyde what may betyde, Haig shall be Haig of Bemersyde." This prophecy is quoted by Sir Walter Scott as "Betide, betide, whate'er betide, Haig shall be Haig of Bemersyde." The Brown family is also mentioned by Scott in "Rokeby" (*canto* v. 20). The crest is a lion rampant with *fleur de lys* and motto "Floreat Majestas." Through this family came to William Haig Brown an heirloom much prized by him—a cup of cocoanut-shell mounted in silver, used by Bonnie Prince Charlie.—[ED.]

William Haig Brown for seventy years and more his Alma Mater, to whom throughout his long career he was ever ready to acknowledge his deepest gratitude, affection and devotion. And he was γνήσιος υἱὸς to the last.

The date of his transfer from the Junior School to the school in London is not shown in the meagre records of Christ's Hospital; but the entry of his name as "a Deputy Grecian" first appears in the Mathematical Examiners' Report for 1838. From that time he was steadily working his way up the school, and in 1842 was awarded a "Thompson Exhibition" of £80 a year for four years, "tenable at the University," with the usual allowance, amounting to £60, and gold medal.

With the exception of the above facts the books of Christ's Hospital furnish no further reference to his school career; but, though records may be meagre, the light and learning which the school provided was making an indelible impression upon the mind of its young alumnus. He was, as all must recognise who knew him, of a singularly receptive type of intelligence, and at that early age, when his character and habits were being formed, when his mind was developing, when he was able to foresee for himself the distant possibilities of a career, he made good use of the opportunities and privileges which the noble Foundation afforded him. And, as his progressive successes in the school showed him more clearly that his abilities were better than those of most of his competitors, and that consequently he could look forward with a fair certainty to a future in which his own industry and self-reliance would make him, to use a favourite expression of his own, "the architect of his own fortune," we may be sure that during

his school days were awakened in him that loyalty and gratitude towards his school which became the devotion of his life. In later years he was himself the Headmaster of a no less noble Foundation, and would, as was his wont, refer his scholars to the magnificent privileges and opportunities which it provided; he would show them how admission to their school gave them the advantage of being born into a noble and distinguished family richly endowed with capital, friends and noble traditions, and with a pedigree extending back across the centuries rendered illustrious by the many names of the mighty dead; he would remind them that, as they had inherited distinction from the name and fame of their predecessors, so they owed it to their school to do what in them lay to repay the advantages which they had given nothing to obtain. At such times it was easy to see that the master was speaking from his heart, and that he had himself learnt as a boy the lesson which he was teaching us as a man.

From an early age William Haig Brown had shown a liking for writing poetry—a taste which did not desert him through life—and there is still in existence one of his earliest efforts in the shape of a plaintive little poem written by him on his tenth birthday during his first term at the Junior School at Hertford. We find too that his gift of verse was recognised by the school, for in 1842 he won the English Verse Prize by a poem entitled "Easter Anthem":

'Tis finished! and the noontide glare
To midnight gives the darken'd sky,
The Heavens affrighted could not dare
To see 'the Second Adam' die.
In every pang that rends the heart,
In every grief that man can know,
The "Man of Sorrows" had a part
And drank the dregs of human woe.

He bled! to break sin's deadly thrall,
He died! to set the bondsmen free;
"The eclipse of nature spread His pall,"
But in His death was victory.
For from the deep sepulchral gloom
He rose, victorious o'er the grave:
The Lord, the Judge of mortal doom,
The Lord, omnipotent to save.

Angels to greet the Saviour King
Their hymns of rapturous praise prolong;
Heaven's arches with rejoicings ring,
And grateful earth gives back the song:
"Worthy the Lamb, Who death defied,
Praise, power and glory to receive:
For as in Adam's sins we died,
In Jesus' sacrifice we live!"

Though hard the strife, though rude the shock,
Greater He stands, Salvation's God!
Rejoice, rejoice, ye chosen flock,
Who tread the path your Saviour trod.
He, throned supreme in highest Heaven,
Shall bid your fears, your sorrows cease,
For, though the jarring spheres be riv'n,
His look is love, His Word is peace.

The possession of the "Thompson Exhibition" assured to its possessor a University career, and accordingly soon after we find in the Admission Book of Pembroke College, Cambridge, the following entry :—

Brown. Gulielmus Haig filius natu secundus[1] Thomae Brown de Bromley in comitatu Middlesexiae ibidem natus atque annum agens undevicesimum admissus est ex fundatione Scholae Christi ad mensam secundam sub tutore Magistro Arlett. Maii 9, 1842.

In the following year, Vol. X. of Pembroke College Order Book or Register, contains an entry that Haig Brown had been elected on June 1st, 1843, a

[1] William was, as already stated, the third son of his parents. One son had died in infancy.

junior scholar on Dr. Watts' Foundation and on June 30th to a "Moses Exhibition."

The Pembroke Scholarships added to his Christ's Hospital Exhibition made it possible for Haig Brown by the exercise of care and economy to support himself in tolerable comfort as a gentleman, and no doubt it was at this period of his life, when it was necessary and important to watch narrowly every item of his expenditure, that he acquired those habits of thrift and that grasp of the bearings of details which he found so useful to him later in dealing with the complicated finances of the great foundations of Thomas Sutton and Christ's Hospital. Barely adequate as were his means during his earlier Cambridge days, he not only was able to join in the pursuits of his contemporaries on equal terms, but also contrived at a very early stage in his career to make some contribution towards the support of his parents.

Nor did the young man devote himself with such absorbing assiduity to his studies at Cambridge that he was unable to find time to take part in the amusements and athletics of the place. For the same keenness which he had displayed in his work at Christ's Hospital was also shown at Cambridge in the exercises of his leisure. In all the sports of his college he took his part eagerly and strenuously, rowing, according to tradition, No. 7 in his college boat, and being thought so well of as an oar as to be given a trial for the University Eight. Among the other pastimes of his undergraduate days he delighted in riding and swimming, and became bold and expert at both, while, in accordance with the notions fashionable among gentlemen in his day, he paid no small attention to the noble art of self-defence, and among his contemporaries obtained a reputation of considerable proficiency

as a light-weight boxer. He dearly loved and was no mean judge of a horse and a hound, and showed throughout his life a remarkable love for all animals. Indeed it was easy to see that manly exercise appealed very strongly to one of his robust and healthy nature, and he was wise enough to recognise in his college days the fact not so readily recognised by college tutors then as now, that strenuous devotion to athletics, if not too strenuous, is an aid rather than a hindrance towards obtaining a good degree.

But in those days the college tutor had but little personal contact with or knowledge of those *ferae naturae*, the undergraduates under his charge, and the story goes that our undergraduate had gained such a reputation for devotion to athletics, that at last his tutor actually heard of his propensities and sent for him to inquire sternly in what Tripos he proposed to take his degree. Haig Brown modestly enough replied that he had hopes of being able to take it in classics, but seems to have had some difficulty in actually persuading his tutor that he had any adequate ground for the hope that was in him.

Haig Brown, however, did not merely confine his attention to the classics, for at that time the austere regulations of the University required of every candidate for the Classical Tripos a previous degree in Honours in Mathematics, and he consequently had still to apply himself regularly to that branch of knowledge. But he was also always an omnivorous reader, and had a decided taste for good literature, whether English, Latin, Greek, French, or German, and he was by no means content to limit himself merely to those subjects which would assist him to his degree. Moreover, he already

showed considerable facility in English verse—a pursuit to which throughout life he often turned with effect for the employment of his spare time. But indeed, during his undergraduate days he did not allow himself much leisure. For, unlike most of his competitors who were anxious to obtain a good degree, he either could not or would not supply himself with a classical coach—and consequently he had to make up for this deficiency by increased assiduity on his own part.

One of his college friends still surviving has furnished from his reminiscences a story relating to this period which at once illustrates Haig Brown's modesty with regard to his own achievements and the warmth of his fidelity to his friends. It is best given in the narrator's own words.

"At the close of the examination for the Mathematical Tripos at Cambridge in January, 1846, which occupied the best part of two weeks, I was, as might well be expected from the strain on a brain enfeebled by a severe attack of brain fever in the previous year, completely exhausted. Of course it was a time of great anxiety, not to say of some fears amounting to despondency at the work I had done. But outdoor exercise and amusement helped to tide over the strain of waiting. At last the morning of the last Friday in January arrived, on which day the examination lists would be posted up on the pillar of the Senate House at 9 o'clock precisely. I confess I was too nervous and agitated to go in person to learn my fate. Here I must repeat what I have again and again told in after years, a little incident of genuine friendship on the part of my dear friend Haig Brown. He volunteered to go for me, and bring back the news. A few minutes after the clock struck nine, he came rushing into my

room, breathless with running, and blurted out, 'My dear fellow, you are second wrangler.' I could scarcely believe the truth of the announcement. But recovering I said, 'Well, and where are you?' 'Bless my heart,' he said, 'I was in too great a hurry to come and tell you your good fortune.' Off he set again to ascertain his own place, and was satisfied at being placed in the 'Junior Ops.' This act of singularly disinterested friendship received a force and significance all the more striking, if it be explained to the uninitiated, that in order to be eligible to enter for the Classical Tripos, every undergraduate was required to qualify by taking honours in Mathematics. Haig Brown was distinctly a 'classic,' but had wisely kept up his early mathematical training under Mr. Webster at Christ's Hospital so as to be able to secure the necessary qualification for the Classical Tripos."

Having previously qualified by being placed 8th among the Junior Optimes in January 1846, Haig Brown in the same year entered for the Classical Tripos with the result that he was placed second in the first class. We can well imagine with what pleasure he must have looked upon the high distinction of being second classic. His degree had amply justified the good opinion that the authorities at Christ's Hospital had formed of his abilities and character, and as amply justified the expenditure of the money which that foundation had devoted to his education. Christ's Hospital, he felt, had given him the start, had with its capital backed him up in his first venture in the competition of the big world,—and he was proud to think that he had been worth it, and that his success added one more name to the long list of distinguished students which his school had sent to the

University. Nor was Christ's Hospital backward in recognising that Haig Brown had brought distinction to the school: for we find entered on the minutes of the Court of Governors a couple of letters dealing with the subject, which are alike honourable to the great school and its scholar, and which show, moreover, the close and affectionate feeling which then existed between the Governors of the school and their boys.

There are few men who would not feel proud to have received from their school such a letter as follows: and its receipt must have made a profound impression on Haig Brown.

CHRIST'S HOSPITAL, LONDON.

April 29, 1846.

SIR,—I have the pleasure to inform you that at a General Court holden yesterday in this Hospital, the Governors, on being made acquainted by Dr. Rice with the honourable position which you obtained both in the Classical and Mathematical Tripos at the recent Examination for B.A. Degree at the University of Cambridge, unanimously resolved to present you with the sum of twenty-five guineas in testimony of their approbation of your exemplary attention to your studies at the University.

I am, yours, &c.,

GEORGE TROLLOPE,

Clerk to Christ's Hospital.

WM. HAIG BROWN, ESQ.,

Pembroke College, Cambridge.

(*Copied from Christ's Hospital Letter Book.*)

Then came Haig Brown's reply, which the Governors ordered to be entered upon the minutes of the General Court, and which appears there under the date of May 19, 1846.

To the Right Worshipful the President, the Worshipful the Treasurer, and Committee of Governors of Christ's Hospital.

GENTLEMEN,

It is with proud feelings that I have to record to your worshipful body the grateful sense I have of the honour which you have been lately pleased to confer upon me, though this latter of your favours is the least of those for which I am indebted to you. To you I am indebted for the means which have enabled me to pursue a course of study in which I sought instruction and pleasure and unexpectedly found honour. Nothing could be more flattering to me than the testimony of approbation which I have received from you, and for which I return you my most grateful acknowledgments.

With every assurance of future exertions to do credit to Christ's Hospital, to which your kindness shall be my greatest inducement,

I have the honour to be, Gentlemen,
Your most obliged and humble servant,
WM. HAIG BROWN.

LIMEHOUSE, *May* 11, 1846.

In possession of such a degree Haig Brown was a made man. He could now look forward to the future without misgiving. The life of a college don would in due course be open to him; and the emoluments which his University and College could offer to him could be largely and profitably supplemented by taking private pupils, and accordingly the references to his name in the Registers of Pembroke College show henceforth his steady progress towards an assured position.

But for the moment there was no vacancy among the fellows of his college, nor was one expected for three or four years. Haig Brown's scholarships would soon be expiring, and he was anxious to obtain remunerative work at once. Within a few days of the announcement of the result of the Classical Tripos, an entry of April 27, 1846, occurs in the College Register to the effect that

Haig Brown had received "Letters Testimonial in scholam Edinburg" (whither on December 8 of the previous year it is interesting to notice that his old school and college friend, Henry Sumner Maine, had himself gone with the Letters Testimonial of his college "in Altam Scholam Edinburg"). However he does not appear to have stayed at Edinburgh very long, for in the following year he went as an assistant master to Richmond Grammar School in Yorkshire, where he proposed to stay until a fellowship should fall vacant for him at Pembroke. This, in the event, happened sooner than was expected, for in the College Order Book an entry is found to the effect that he along with Mr. Budd was on October 21, 1848, elected and admitted a Foundation Fellow of the College. Haig Brown was now free from financial anxieties and found himself in congenial surroundings, with plenty of work that he liked ready to his hand. On October 10, 1849, he undertook his first active work on behalf of his college and was appointed Bursar, Librarian and Praelector in Classics. Later on, on October 10, 1851, he was elected "Praelector philosophiae et rhetorices," and, finding that he still had time for further work, he applied for and received on October 28 of the same year "Letters Testimonial in lecturam Historiae recentioris apud Collegium Regale Londinense etiamque in ordinem diaconorum." It seems strange that the College Register should be so economical of space as to squeeze into one entry the record of his testimonials for the lectureship in Modern History at King's College, London, and for his entry into Deacon's orders in the Church; strange, too, that the qualifications for the history lectureship should be identical with those required for the diaconate; but formal matters such as minutes are too often entered in a hurried or

perfunctory manner and with as much slovenliness as is compatible with being able to pass muster. The records of the following years show his continued activity on behalf of his college, and also his attempts to obtain teaching work at the great schools. For instance, on January 24, 1853, the college gave him Letters Testimonial "in archididasculum Scholae Christi." He was then an applicant for the post of Headmaster of Christ's Hospital, hoping to succeed Dr. Rice, his own Headmaster, whom he always regarded with great admiration and affection. But it came to nothing, for on October 10 of the same year he was appointed Dean of the College; and on October 21, 1853, received his Letters Testimonial "in ordinem presbyterorum." He accordingly at the end of that year took priest's orders. But, much as Haig Brown appreciated his position as a college don, with its corporate life and good company, and its many comforts and amenities—and much as he valued the lucrative emoluments which he derived from his work as a university coach, it is easy to see from the many applications which he made to the College for Letters Testimonial that he felt that he had not yet found his true work in life. No doubt to his eager and strenuous mind the life of a college don did not seem to give enough scope to a young and active man. Nor did the prospect of having to resign his fellowship in case of marriage render the life more attractive to him. And doubtless now that he had taken Holy Orders and had gained considerable experience in dealing with the college finances, he was strongly feeling that the proper sphere of his activity lay rather outside than within his college and university. At this time there was likelihood of his appointment as an examiner under the recently formed Department of

Education, a post which indeed he very narrowly missed obtaining.

But it was towards scholastic work with its greater opportunities of usefulness and its many problems of absorbing interest that his inclinations at this time were evidently leading him, and perhaps, too, the bent of his mind may have been quickened by reason of the fact that chance had lately thrown in his way the opportunity of becoming acquainted with the family of the Rev. Evan Edward Rowsell, who was then Curate-in-charge of the parish of Brinkley, in the neighbourhood of Newmarket. Haig Brown, as has been said, was fond of riding: Brinkley was at a convenient distance, and the rectory, with its congenial company of young people and its warm welcome, became a very pleasant and a very frequent terminus for a ride. Mr. Rowsell's family consisted of four daughters, all of whom married well and happily in later life, viz., Annie Marion, who became Mrs. Haig Brown; Adeline Mary, who married the Rev. Dr. Porter, afterwards Master of Peterhouse, Cambridge; Flora Catherine, who married Colonel, afterwards General, Stewart, of the Royal Marine Light Infantry; and Rosalind Grace, who became the wife of John Wolfe Barry, the engineer, now Sir John Wolfe Barry, K.C.B.; and four sons.

As the acquaintance ripened into friendship and intimacy, Haig Brown began to foresee that there was just a possibility that his affections might become seriously engaged to one of the ladies of that family, and so it might in consequence become ultimately necessary to resign his fellowship, and obtain work which would enable him to marry. It is not surprising, therefore, to find that he was looking ahead, and that yet again on June 5, 1854,

he received Letters Testimonial, this time "in archididasculum scholae apud Repton."

Meanwhile both his income and position at Cambridge had been steadily rising. He had gained recognition as a successful classical coach. He had published a scholarly edition of a play of Euripides, which was favourably looked upon by the higher scholarship of his day, and we have his own authority for saying that, taking his emoluments from all sources into consideration, he was then making between £800 and £900 a year, a very comfortable competency for a bachelor of simple habits and frugal tastes.

However, what Haig Brown had foreseen as dimly possible, soon became an actual fact: in 1855 he became engaged to Annie Marion, Mr. Rowsell's eldest daughter, and, if it may with truth be said that Mr. Winchester's presentation to Christ's Hospital was the foundation stone of his career, and that his degree of second classic was its establishment, we can do no less than attribute to his marriage with Miss Rowsell its crowning success. In the first place it became necessary perforce to sever his connection with Cambridge by resigning his fellowship, and in the second it became necessary to find as soon as possible some appointment which would give him an income sufficient for the support of himself and a wife. The prospect of having to resign the income and the comforts that it has taken years of strenuous hard work to acquire is one which even the most self-reliant of men may be pardoned for contemplating with some misgiving. But Haig Brown had not been for years the child of Christ's Hospital and the architect of his own fortune to be deterred by finding himself confronted with having a second time to start life afresh. He no sooner became

engaged to Miss Rowsell than he took steps to find temporary employment to tide him over until he could obtain some appointment more worthy of his abilities and of his permanent acceptance. He first turned to Harrow School, and for a short time took temporary work there as an assistant master: at this time began his long friendship with Dr. Vaughan, by whose fine qualities he was greatly attracted. But before long a vacancy occurred in the Headmastership of Kensington Proprietary School, and he is found applying for the post and receiving the usual Letters Testimonial from his college, dated July 17, 1857. With such a competitor in the field it was a foregone conclusion that he would obtain the appointment if he wished for it, and accordingly we find him shortly afterwards appointed Headmaster of Kensington School and under obligation to take up his duties in the ensuing autumn term. The appointment, which was only at that time worth £400 a year, was not such a one as his position and merits entitled him to obtain: but Haig Brown accepted it cheerfully, as it enabled him to marry at once, and to a friend of his who suggested at the time that he really ought not to have thrown himself away by accepting so small a position, he characteristically replied that "a man's position is what he makes it." What he did make of that position is reserved for another chapter, but anyone who knew William Haig Brown and Mrs. Haig Brown will be ready to wager that he chose aright in accepting the Headmastership of Kensington School, and that what he then may have missed in position and income was amply compensated by the domestic happiness which surrounded him in the old house in Kensington Square.

Such are the outlines of the early portion of his life, which naturally and conveniently form a chapter by them-

selves, and which are fittingly brought to a conclusion by his marriage at Brinkley Church on September 24, 1857. But it will be convenient in this chapter to trace the close touch which William Haig Brown maintained throughout his life both with his school and college, and to glance at the domestic happiness and strength which his marriage brought to him.

The relationship with Christ's Hospital has already been hinted at: but his affection for the school only increased with his years. In his heart he cherished that grateful feeling which in felicitous language he had expressed in his letter to the Governors of May 11, 1846. He did not, however, long rest content with mere words of thanks. Determined that his gratitude should take a practical and pecuniary form, he early set before himself as one of the most cherished ambitions of his life the noble one of becoming himself a Donation Governor of his school, so soon as his circumstances would admit of his sparing the large sum which is the qualification for a Donation Governorship. Nor was Christ's Hospital forgetful of him, for we soon find he was appointed a Classical Examiner of the school, and in 1855, two years after he had taken his priest's orders, he was appointed St. Matthew's Day Preacher—a distinction which he again enjoyed in 1864, the year after his appointment as Headmaster of Charterhouse. Up till the last-mentioned year Haig Brown's name had, as we have seen, been always borne on the debit side of the books of Christ's Hospital, but from the time of his appointment as Headmaster of Charterhouse his name, till the day of his death, was always to be found on the credit side of his old school's ledgers. He had hardly had time to turn round in his new appointment at Charterhouse before he hastened to

become enrolled upon the honourable list of the Donation Governors. When one reflects on the many calls which his young and rapidly increasing family were then making upon him, and upon the many expenses connected with his recent move from Kensington to Charterhouse, and on the cost of the open-house hospitality which he always considered—one cannot but fear greatly to his pecuniary detriment—to be one of the sacred obligations which was due from him as Headmaster, one knows that this can have been no easy matter to him. He came to a school whose motto was *Deo Dante Dedi*, and his first act was to translate that noble motto in his own person into practice, and apply it to the school to which he owed so much, and which he loved so dearly. Pecuniary generosity in after life towards their school is well known as one of the most honourable traditions of the alumni of Christ's Hospital—a tradition, by the way, which might with advantage be copied by the men of other great public schools: and Haig Brown was ever quick to recognise and value a good tradition when he found it, and sanction and confirm it by his own example.

Once installed in the proud position of Donation Governor, his opportunity had come for also repaying Christ's Hospital by his services, and accordingly he soon became and actively undertook the duties of an almoner of the Governing Body, and when the constitution of Christ's Hospital was in later years remodelled by the scheme of the Charity Commissioners, he became an almoner also on the New Governing Body, and a member of the Committee of Education, of the House and Finance Committee, and of the Building Committee, to which was entrusted the important duty of supervising the plans for erecting the new school

buildings on the site at Horsham. On this latter committee Dr. Haig Brown, as he then was, did most useful and untiring work. No man in England had so much personal experience of the difficult problems involved in transplanting an ancient City school into the country, and probably at that time no man in England possessed such expert practical knowledge in the planning of the buildings of a great public school. All his knowledge and experience, and all the time which he could spare from his duties at Charterhouse were freely and gladly placed at the disposal of Christ's Hospital; and not a little of the success of the school's new buildings and of its new start is due to the wisdom and ripe experience of the "Old Blue," who would gladly have given his right hand for Christ's Hospital at any time in his career. Nor was his connection with Christ's Hospital confined merely to the official side of its business: for, in addition to being elected President of the Benevolent Society of Blues in 1882, he became in 1893 President of the Christ's Hospital Club—a social institution—and furthermore his name will always be permanently associated with and remembered at his school as that of the author of "Christ's Hospital Carmen"—a poem in rhyming Latin, and of the "School Song—Christ's Hospital," written in English and translated by him into very graceful Greek and French and German lyrics. These poems were written in 1889. Though already well known at Christ's Hospital and familiar to many Carthusians who have read the volume of his verses entitled "Carthusian Memories" (1905), they are, both in themselves and as a proof of the thoroughness of his scholarship, so interesting that no apology is needed for their insertion here.

Christ's Hospital.

Carmen.

Unum concentum tollite
Laeto, sodales, sono;
Et vota Christo fundite
Nostrae domus patrono.

Nostro favete carmini,
Amici, quotquot estis,
Quos cura tangit Hospiti
Caeruleaeque vestis.

Ut per priora sæcula,
Sic tempus in futurum,
Det fausta Deus omnia
Et Ipsum adjuturum.

Ne noceat concordiæ
Contentio proterva,
Neu tabes obsit corpori
Neu febrium caterva.

Mores honesti suppetant,
Et utilis doctrina,
Et litterarum gloria,
Et recta disciplina.

[1] Ludi viriles floreant,
Qui praebeant salutem
Fraterna per certamina
Et nutriant virtutem.

Sit indies felicior
Vigore domus verno;
Et floreat, ut floruit,
Honore sempiterno.

[1] For the girls' school these lines are used instead of verse 6.

Artes palæstræ floreant,
Quæ per gratum laborem
Et robur addunt corpori
Et robori decorem.

School Song.

Christ's Hospital.

In the far distant days when the Tudor bore sway,
And a dead past in ruins was crumbling away,
Rose the home of the Blue, as the Phœnix of old,
From the funeral ashes ere yet they were cold.

Like a well-nourish'd sapling, as seasons rolled by,
It struck its roots deeper, its summit rose high,
Till the good seed once planted at Edward's command
With wide-spreading branches o'er-shadowed the land.

And for ages on ages that bountiful shade
Has faithfully nurtured the youth and the maid,
Till their sinews were strong for the toil of the strife,
And their courage was high for the battle of life;

And there too in lavish profusion unrolled
Goodly treasures of learning, more precious than gold,
Have lured on the student to win him a name
And to gain him a niche in the Temple of Fame.

But though proudly we reckon our brothers among
Men foremost in arms, and in arts and in song,
Yet a far better boast in the thousands we find,
Who have done honest service for God and mankind.

Then all honour to Edward, the King and the boy,
He has earned him a glory no time can destroy;
Let us circle his brow with a wreath all his own,
A garland more splendid than conqueror's crown.

Hurrah for the Blue! 'tis the ensign of youth,
'Tis the symbol of hope, 'tis the emblem of truth,
And may we, one and all, to our colour be true,
And maintain still untarnished the fame of the Blue.

ἐν ταῖς πρὶν ἡμέραισιν
ἐπὶ Τουδόρων ἀνάκτων
τὰ μὲν παλαί' ὄλωλε
ἐρειπίοις ἀμυδροῖς·
Κυανοστόλων δὲ δῶμα
ἐκ τῆς σποδοῦ γενηθὲν
Φοίνιξ ὁποῖα τέφρας
θερμῆς ἔτ' ἐξανέστη.

ὡς δ' εὐθαλές τι δένδρον,
κυκλουμένας καθ' ὥρας
τὴν ῥίζαν ἐξέτεινε,
τὸν κρᾶτα δ' ὀρθὸν ἦρε.
νῦν δ' αὖ τὸ πρὶν φυτευθὲν
ἄνακτος ἐντολαῖσι
τὴν γῆν ἐπισκιάζει
πτόρθοισιν εὐφόροισιν.

ἔτη δ' ἀνηρίθμητα
ὑπὸ σκιᾷ πλατείᾳ
πιστῶς νέους ἀτάλλει
κούρους τε παρθένους τε,
ἔστ' ἂν παγῇ τὸ σῶμα
καὶ θυμὸς ἐγγένηται
τλῆναι βίον πονηρὸν
μάχας τ' ἔσαντ' ἰδέσθαι.

εἰκῆ δ' ἀναπτυγέντα
τὰ κτήματ' αἰὲν ὄντα
σοφῶν τε καὶ φρονούντων
ὑπερφέροντα χρυσοῦ
τοὺς μὲν νέους ἐφορμᾷ
τἄριστ' ἀεὶ φέρεσθαι,
γεραιτέρους δ' ἔνασσεν
ἐν τοῖς ποτ' εὐκλεέσσιν.

ἑκόντες ἄσμενοί τε
τελοῦμεν εἰς ἀδελφοὺς
τῶν εὐκλεῶν τέχναις τε
ᾠδαῖς τε καὶ μάχαισιν·
ἡ δόξα δ' ἐστὶ μείζων
τῶν μυρίων ὁμαίμων,
οἵτ' ἔργα χρήστ' ἔδρασαν
Θεῷ τε καὶ βροτοῖσιν.

ὑμνῶμεν Ἠδύαρδον,
τὸν παῖδα, τὸν μόναρχον·
τὴν δόξαν, ἣν ἔδρεψεν,
οὐκ ἂν χρόνος μαραίνοι.
τὸν κρᾶτ' ἐπιστέφωμεν
ἀειθαλεῖ στέφει νιν
ὑπερτέρῳ τιάρας
νικηφόρου τυράννου.

τήνελλα.
τὸ κυανοῦν ἀείσω.
παισὶν γάρ ἐστι κόσμος,
τῆς ἐλπίδος πρόδειγμα
τῆς πιστότητος εἰκών·
ἡμῶν δ' ἄρ' ἔστιν, ἡμῶν
τὴν πίστιν εὖ φυλάττειν
ἀκήρατον τε σώζειν
τὸ κυανοῦν ἐσαεί.

Dans les temps reculés, où les Tudors régnaient,
Et que d'un monde usé les ruines croulaient,
La demeure des Bleus surgit : elle s'engendre
Comme un nouveau Phénix, qui renaît de sa cendre.

Comme un vert arbrisseau, que la saison nourrit,
Sa racine s'enfonce et son sommet fleurit ;
Edouard l'a semée, et aujourd'hui la plante
Couvre tout le pays d'une ombre bienfaisante.

Sous sa douce tutelle, en son asile heureux
La jeunesse se trouve un abri généreux,
Où le corps s'affermit à force d'énergie
Et le cœur se retrempe aux combats de la vie.

L'enfant à pleines mains puise à notre trésor,
Lettres sciences arts, plus précieux que l'or,
Qui le font aspirer à briller dans l'histoire,
À voir son nom inscrit au Temple de la Gloire.

D'illustres écrivains, de braves généraux
Nous gardons le renom dans nos fastes si beaux,
Mais les rangs fraternels se vantent plus, en somme,
De cette légion qui sert Dieu, qui sert l'homme.

Célébrons donc Edouard—Edouard l'enfant-royal,
A son nom glorieux rien ne sera fatal,
Nous tressons pour son front la couronne immortelle,
Et jamais conquérant n'en reçut de plus belle.

Vive à jamais le Bleu, des enfants la couleur,
L'oriflamme du Vrai, le drapeau de l'Honneur,
Frères, soyons toujours à l'étendard fidèles,
Et conservons au Bleu des gloires éternelles.

In der ferneren Zeit, als der Tudor befahl,
Und das Altertum ſtürzte in öden Verfall,
Das Blauheim entſprang, wie der Phönix zuvor
Aus der Aſche noch glühend einſt hob ſich empor.

Wie ein blühendes Bäumlein im Fluge der Zeit
Die Wurzel ſchlägt tiefer, den Wipfel erhöht,
So der Sämling gepflanzet von Eduards Hand
Mit den ſchweifenden Aeſten bedeckte das Land.

Und der freundliche Schirm in der Jahre Verlauf
Bot Knaben und Mägdlein der Pflege vollauf,
Bis der Leib wurde ſtärker zum künftigen Streit,
Und der Mut zu den Kämpfen des Lebens bereit.

Und hier mit ausbündigem Reichtum entrollt
Die Schätze der Wiſſenſchaft, teuerer als Gold,
Ermuntern den Jüngling es weiter zu treiben
Und den Namen im Tempel des Ruhms aufzuſchreiben.

Mit Freude wir zählen zum Brüderverein
Manche Helden, Poeten, Gebildeten ein,
Noch ſtolzer wir ſchauen die Tauſende an
Die für Gott und die Menſchheit die Pflichten gethan.

Dem Eduard ſei Ehre, dem König, dem Knaben,
Seinen ewigen Ruhm ſoll kein Alter begraben,
Flechten wir ſeinem Haupt einen eigenen Kranz,
Einen teuereren Schmuck als den ſiegreichen Glanz.

Hoch lebe die Bläue, die Zierde der Jugend,
Das Bildniß der Treue, die Fahne der Tugend,
Seyd Ihr, o Gebrüder, der Farbe getreu
Und auf immer erhaltet die Ehre der Bläu'.

Christ's Hospital, after a career of three hundred years and more, was in the last decade of the nineteenth century remodelled by the Charity Commissioners, and rightly or wrongly many of its most cherished traditions and institutions were swept away. The school had long maintained the closest touch with the Corporation of the City of London, and had for several centuries, by the successive generosity of successful London citizens, been living in an atmosphere of perpetual re-endowment. It was therefore a matter of the gravest moment whether the change in its constitution by the substitution of the jurisdiction of the Charity Commissioners for the old autonomy of the Governors would not prejudice the financial position of the school.

Into all these controversies Dr. Haig Brown entered with an open mind; he had had to run counter to sentiment before, and though he no doubt must have felt the full weight of the Christ's Hospital feeling himself, he was statesman enough to recognise and accept the principle that modern conditions of efficiency must not be sacrificed to either prejudice or sentiment. Accordingly his unerring instinct was that the school, no matter what the constitution of its Governing Body, would be improved if it were taken from its cramped London surroundings and the smoky atmosphere of Newgate Street; and upon its removal he concentrated all his efforts and his energies, in spite of the many warnings which he no doubt received from those who predicted that the golden stream of City generosity would dry up so soon as the school ceased to have its habitation in the City. Very probably, if Haig Brown could have had his way, he would have preferred the removal of Christ's Hospital twenty years earlier. Thereby he might possibly have preserved for

the school its old constitution, just as in 1872 he was able to effect the removal of Charterhouse without sacrificing that school's constitution. In the case of Charterhouse he was none too soon, for there is little doubt that the passing of the Elementary Education Act of 1870, with the enlargement of the sphere of the Government Department for Education, and the creation of elective bodies for controlling elementary education, have largely modified the view that before 1870 was taken by the public of our old endowed schools in large towns, and especially with regard to schools which, like Charterhouse and St. Paul's, provided education for a large number of day scholars. Dr. Haig Brown saw that the usefulness of these endowed schools, as places of education rather than mere cramming, depended on their ability to retain their influence upon "the whole of a child"; and in the case of Christ's Hospital he strained every nerve to place his old school in the position of advantage which Charterhouse by removal into the country had obtained, but which St. Paul's had missed: and which Westminster School may very possibly be too late in acquiring. He at all events would not willingly allow the identity and traditions of his school to run the risk of being merged or rather submerged in a system which would or might make it merely a half-way house for promising Board School children on their way to a People's University. That Christ's Hospital has escaped such a fate for all time or for many years is largely due to the foresight, influence and energy of William Haig Brown.

It is pleasant and fitting to know that almost the last piece of work he did outside the precincts of Sutton's Hospital was attendance at a meeting of the Governors of Christ's Hospital.

Among Haig Brown's more distinguished contemporaries at Christ's Hospital and Cambridge, with whom he kept in friendly touch in later years, were Sir Henry Maine, the jurist; Prof. Sir George Gabriel Stokes, who resigned his fellowship at Pembroke College in the same year as Haig Brown and for the same reason (College Order Book, vol. x. Oct. 10, 1857); Professor Adams, the astronomer; Professor Henry Fawcett, the blind Postmaster General; H. A. J. Munro, the editor of Lucretius; C. S. Calverley, the poet; the Rev. Charles Edward Searle, afterwards Master of Pembroke; the Rev. Henry Latham, the famous Master of Trinity Hall; Hugo Daniel Harper, Headmaster of Sherborne School, and afterwards Principal of Jesus College, Oxford; The Rev. J. A. L. Airey, Rector of St. Helen's, Bishopsgate; The Rev. Wm. Romanis; and James Lempriere Hammond.

Throughout his life, too, he was a constant visitor to Cambridge at the house of the Rev. Dr. Porter, Master of Peterhouse, who had married one of Mrs. Haig Brown's sisters, and he always retained a lively interest in his own college, of which he was made an Honorary Fellow on Dec. 5, 1899 (Order Book, vol xi.).

When we turn for a moment, as it is convenient to do before closing this chapter, to glance at his married life, we shall be struck with the singular good fortune that attended him. A self-reliant, kindly, forceful man, somewhat careless of exterior opinion, and attaching little importance to the conventions of the merely social side of life, absorbed as he was in his work and conscious that he had good work to do and could do it, he was in danger of withdrawing himself from the world and becoming somewhat of a recluse. Such, however, was not the view of life that commended itself to Mrs. Haig Brown. Of

a singularly joyous nature, ready with interest and sympathy for all who came in contact with her, and loving humanity—especially Carthusian humanity—wherever she found it, Mrs. Haig Brown supplied in her own character and ideals those elements which were concealed in her husband, or which but for her influence he would not have chosen or found the time to cultivate. And the delightful hospitality which she so royally and gracefully dispensed, and the interest which she took in all the social, religious, and charitable movements which were in any way connected with her husband's work did not a little towards making his life the success it was. From the day of her marriage it may truly be said of her that she identified herself with her husband's career, interested herself in all his work, and preserved in her home that atmosphere of refreshing sympathy, cheerfulness, and optimism which she was well aware was the best solace of a man daily immersed in the wearisome details and manifold responsibilities involved in carrying on the business of a great public school; and the sweetness and evenness of temper that was one of the characteristics of the Headmaster, whose frown, by the way, was the mask of the kindliest of hearts, owed no little of its strength and depth to the complete and restful happiness which he had at home.

Her life, it was easy to see, was consciously so modelled as to be the complement of his, and her one idea was to remove from his shoulders every burden she could bear, to sweeten and lighten his hours of relaxation, to share his difficulties and his sorrows, and to rejoice in his successes, encouraging him throughout his life with her whole-hearted trust in his character and confidence in his ability and judgment.

But Mrs. Haig Brown's sympathies and activities, if centred on her husband, were also widely extended. There was no good work ever done by the school or by those who had been there in which she was not interested and which she did not do her best to promote. She never missed being present at the school entertainments, and who shall say how dull some of them must have been? November fogs and cheerless weather did not deter her from being present on the football ground at a foreign match, nor even on distant football grounds when Old Carthusians were playing in some Cup tie; and the amount of cricket and football shop which she "suffered gladly" entitles her to a special crown of martyrdom.

But, after all, these matters form but the lighter side of her life. It was in sickness and trouble that Mrs. Haig Brown showed that she was the bravest of the brave, and the most sympathetic of sympathisers, and no one who knew her had any doubt whatever that her religion was with her a living force which dominated, controlled, and inspired her daily life. It is not a little to be able to say, as can be said with truth, that there was no one in that large army of masters, boys, school servants, or others connected with the school, who did not feel her beneficent influence and feel the better for it.

Many a boy in the sick-room, which she in an especial manner took under her immediate care, will remember with gratitude her cheery visits. Many an anxious parent with a son in the sanatorium will never forget what they owe to her sympathy and her optimism, and those parents who had the sad misfortune to lose a loved son at school well know and recognise the depth of her tenderness, and the consolation which it gave them.

Those who have interested themselves in the Charter-

house Mission in Tabard Street, Southwark, best know and can testify how much of its success has been due to her initiative and to the interest which she wakened in others towards it.

Identified as she is with Charterhouse and all things Carthusian—wherever Carthusians are gathered together in joy, or sorrow, they can count on her presence if it be physically possible, and at all times on her sympathy, remembrance, and good wishes, and one doubts whether any personality has ever won in so large a measure the confidence and goodwill of Carthusians, boys or men, as did the wife of its late Headmaster.

And so, in reviewing the career of William Haig Brown, one cannot but be struck by his extreme good fortune in his choice of a wife. Those only who knew their daily life can justly understand the value of her influence on her husband, and can discern how her temperament supplied what was lacking or concealed in him, how she softened his colder and sterner judgment by the warmth of her sunny nature and sympathy and enthusiasm, and how his sound common-sense and business capacity corrected, strengthened, and sustained her character.

William Haig Brown and his wife will not have lived in vain : they have given those who had the privilege of knowing them a picture of a true and sweet and noble married life which, to use the Master's favourite words, they "will not willingly let die."

CHAPTER II

WORK AS HEADMASTER OF KENSINGTON SCHOOL

By Major-General Sir George Marshall, K.C.B.

"The good or ill bringing up of children doth as much serve to the good or ill service of God and our whole countrie as doth any one thing beside."—*Roger Ascham.*

The selection of William Haig Brown by the Directors of Kensington School—Origin of the School—Its Special Features—Early Disciplinary Difficulties—"Kensington Races"—Haig Brown's departure from Kensington.

In 1857 the post of Headmaster of Kensington School became vacant. An advertisement appeared in the newspapers, from which the following is an extract: "The Headmaster must be a clergyman of the Church of England, a graduate in classical honours at Oxford or Cambridge. It will be an additional recommendation if he should be able to teach Hebrew."

William Haig Brown, who desired to forsake the celibacy which was one of the conditions of his fellowship at Cambridge, was among the applicants, and there does not appear to have been much difficulty in selecting him to fill the vacancy. On the 4th August, 1857, he was formally and unanimously elected by the Directors of the School, who, in announcing their selection, made these

remarks :—"The enclosed copy of Mr. Haig Brown's testimonials will show that the choice has fallen on a gentleman who, to the highest order of classical distinction, joins peculiar aptitude for teaching and great influence over his pupils. The opportunities that have presented themselves to the Directors and Proprietors of personal interviews with Mr. Haig Brown fully confirm the impression produced by his testimonials."

The testimonials referred to are deeply interesting. A perusal of them establishes clear proof that, however much the usefulness of his special gifts may have been enhanced by many years of experience, he possessed all the necessary qualities in a remarkable degree at the very outset of his career as a Headmaster. As this consideration renders these testimonials of great value in studying the subsequent chapters of his life, I shall quote a few extracts from them.

From the MASTER and FELLOWS *of Pembroke College, Cambridge.*

We desire to express an unqualified opinion of the fitness of the Revd. William Haig Brown to fill the situation of Headmaster of Kensington School. Mr. Haig Brown was second in the First Class of 1846, having previously obtained an honour in the Mathematical Tripos. He has since that time maintained his reputation as a scholar, and now ranks high amongst those who are recognised as the directors of the classical education of the University.

He has officiated as Examiner for University scholarships and for the Classical Tripos in the years 1853 and 1854, and at present fills the situation of Classical Tutor of the College.

In addition to his classical attainments he possesses very general information and is well acquainted with several modern languages.

After taking his B.A. degree he acquired experience in the routine of school duties by filling for two or three years the situation of Master in Richmond School, Yorkshire, and lately during the illness of an under-master at Harrow he took his place and conducted his class for several months.

He is esteemed and respected by those who have been associated

with him here, and as we believe, elsewhere, and has always preserved the character of an earnest, good-tempered, moral, and religious man."

From the Revd. W. WEBSTER, M.A., *Head Mathematical Master of Christ's Hospital.*

"Mr. Haig Brown has most remarkable evenness of temper, great decision of character and soundness of judgment. He not only takes great interest in the progress of his pupils, but wins their entire confidence and exercises over them a most beneficial moral control.

When I regard his mental acquirements, manliness of character, and high tone of feeling, I consider him as exactly qualified to preside with the greatest advantage over one of our Public Schools."

From the Revd. B. W. BEATSON, *Fellow of Pembroke College.*

"His performances on all occasions discovered a comprehensive and accurate knowledge of the Greek and Latin languages.

His classical compositions united in an unusual degree precision and elegance. He is extremely well read in Modern Literature, English and general.

I recommend him with confidence, convinced that in him you would secure attainments that cannot be surpassed, readiness in imparting knowledge, patience and kindness in smoothing difficulties, a zealous devotion, and all that can be expected from a scholar, a gentleman, and a Christian."

From HENRY S. MAINE, Esq., LL.D., *late Regius Professor of Laws, &c.*

"Since the period of his degree, Mr. Haig Brown has added assiduously to the information which he then possessed, and I believe that at the present moment his acquaintance with the entire field of classical literature and with the writings of the best English and Continental critics is such as any scholar of our day might be proud of."

From the Revd. W. M. GUNSON, *Fellow and Tutor of Christ's College, Cambridge.*

"His acquirements appear to me to be of a very high order, and

to be associated with a purity of taste and a right feeling of subjects of the highest moral importance such as could not fail to have a most beneficial influence on younger minds with which they might be brought in contact."

From the Revd. H. D. HARPER, M.A., *Headmaster of the King's School, Sherborne.*

"He has a great sympathy with boy nature, being full of life and spirits himself. He is very popular with boys. Notwithstanding his thorough kindness—perhaps I ought to say in consequence of it—he is perfectly able to maintain the discipline of a school. In fact, I believe him to have every qualification for making a schoolmaster in the best and highest and noblest sense."

From the Revd. Dr. VAUGHAN, *Headmaster of Harrow School.*

"Mr. Haig Brown's qualifications for the instruction and management of boys are of a very high order. Great calmness combined with full resolution marks his method of managing."

The evidence of these testimonials is overwhelming. They not only show the sufficiency of the equipment with which Haig Brown entered the sphere of his new duties, but they specially attribute to him the possession of all the qualities necessary for an instructor and a disciplinarian. There is no doubt that he had, in addition to the special gifts of a born teacher, the assiduity and breadth of mind that fit a man to be an organiser of the teaching of others, and the necessary psychological insight to be able to deal with the boy mind, alike mentally and morally.

Kensington School was established in 1830 in union with the Corporation of King's College, London, for the purpose "of providing an efficient course of education for youth, comprising religious and moral instruction in conformity with the principles of the Established Church, the Greek, Latin and Modern languages and

literature, History, Geography, Mathematics and such other branches of knowledge and such accomplishments as it may be practicable and advantageous to introduce." The general purpose of its institution was the establishment of a first-grade school in connection with the Church of England. The Vicar of Kensington was the President—the Bishop of London was the Patron.

An exhibition at the Universities of the value of £50 a year for three years was annually awarded. But the feature which formed the greatest attraction for pupils, and which gave a distinctive character to the school, was the annual Indian cadetship.

In 1841, Sir Henry Willock, a Director of the East India Company, was one of the Directors of the School. He placed at the disposal of the latter an annual appointment to the Hon. East India Company's Military College at Addiscombe, "for the youth at Kensington School who may surpass his fellow students in merit and learning." This munificent exercise of patronage, which continued for nineteen years, influenced greatly the prosperity and character of the Institution. It not only attracted boys to the school, but it directed their studies in a degree unusual in schools of that period towards preparation for military life. Sir Henry Willock to the last declared that among the most gratifying recollections of his life was the patronage which he had bestowed on Kensington School.

In 1857, Kensington School held a high position, due to the success of its scholars at the Universities and more especially to the number of boys trained for the military services.

The position of classical studies in the older public schools has undergone a great change during the last fifty

years: previously, that position was supreme and unchallenged; mathematics and modern languages were merely tolerated; the claims of science were not considered. Even in 1863, although what was called an army class existed at Eton, it is on record that it was attended by one boy.

Thus the curriculum of Kensington School supplied a want which the public schools had not yet attempted to meet—in fact, the school may fairly be described as satisfying the requirements of parents and giving also what the Universities and military examiners wanted. It had, further, long been famous for its athletic attainments and for the zeal with which all games, especially cricket and football, were pursued. It contributed more than one captain to University elevens, and was the first school in England to institute a public "sports" day. The sports were known to fashionable London as the "Kensington Races."

When Haig Brown entered upon his duties as Headmaster in the autumn of 1857, he found he had to face a situation of great difficulty under conditions which called at once for the exercise of firmness and tact. His predecessor was essentially a scholar, deeply immersed in the study of oriental literature, which occupied the whole of his hours out of school; and, with this lack of personal supervision, it is not to be wondered at that the general discipline had been much relaxed. This was the more serious, because under the special conditions of the school there was always at the head of it a certain number who were no longer boys, but in reality young men of high spirits; these required a careful and judicious control, and the absence of suitable repression had not failed to act prejudicially upon them. Moreover, there was an extra-

ordinary arrangement by which the second master, in addition to the regular boarders in his house belonging to the school, was allowed to keep as boarders private pupils who did not belong to the school, and whose presence, if not actually pernicious, at any rate constituted an element of considerable difficulty.

Owing to these facts there is no doubt that the new Headmaster found his task by no means an easy one during his first year. He came, indeed, early into conflict with some of his senior pupils over his determination to suppress an objectionable feature of the athletic sports. The sports were organised by a committee chosen by the boys, and it was the custom some time before the election to post the place freely with bills setting forth the merits of rival candidates. These posters showed respect for no man, and in time, as might be expected, had degenerated into unseemly lampoons on the masters and others in authority. This practice was instantly checked, with the effect that the senior boys endeavoured to force the Headmaster to capitulation by influencing the other boys not to enter for any of the events. But they had miscalculated the strength of resolution to which they were opposed, and the only result of their action was that the sports lapsed for that year.

In this spirit he faced and overcame all the many difficulties which a state of relaxed discipline must always present to those who have to tighten the curb ; and it was not long before all the trouble was ended. It would have been surprising had he been popular with the turbulent spirits whom he had first to reduce to a proper condition of control, but after a comparatively short time he had made his influence felt. His kindly disposition, his constant solicitude for their welfare and happiness, soon endeared him to all.

Those of his Kensington boys who now survive bear him in affectionate remembrance for his kindness, his hatred of wrong, his breadth of thought, his greatness of mind, his sympathy with boy nature, and last, and perhaps not least from the boy's point of view, his keen sense of humour.

This is one of many stories which could be recounted of his sympathy :—a rather serious affair happened in connection with a neighbouring school : some of the boys at the latter had been in the habit of waylaying and molesting some of the small boys of Kensington school : on this becoming known at Kensington, a deputation of seniors visited the other school and inflicted sound chastisement on those who were considered to be the aggressors. A complaint was of course made to the Headmaster, who sent at once for those who were implicated. To his question to the senior "What is the meaning of this?" the reply was "Sir, there is no excuse except that boys will be boys." This answer was quite sufficient; Haig Brown knew it as well as we did : he turned away, no more questions were asked, and the matter was dropped.

There is a story of his ready wit which was much appreciated by the boys at the time. It was related that he was serving on a Committee with Albert Smith, the celebrated lecturer on Switzerland, China and many other countries. In the course of an argument, Albert Smith remarked, "Well, however much you may disagree with me, anyhow, Mr. Haig Brown, you and I are rowing in the same boat." "True," was the reply, "true, but not with the same sculls."

Haig Brown remained at Kensington till 1863. His departure for Charterhouse was perhaps one of the causes

which led eventually to the collapse of Kensington School. It is possible that, had he remained there, his powerful influence might have induced the Directors to oppose the Bill presented in Parliament by the Metropolitan Railway Company for powers to appropriate the playground, and they might thus have obtained sufficient compensation to enable them to remove the school elsewhere. The loss of the playground was the chief cause of the final disbandment of the school.

That the appointment of Haig Brown to Charterhouse was keenly felt as a serious loss to Kensington School is shown in the following addresses and testimonial.

Address to the Rev. WILLIAM HAIG BROWN *by* ARCHDEACON SINCLAIR, *on December* 19, 1863, *at Kensington School.*

"MR. HAIG BROWN,

It would not be easy for me adequately to express my sense of the services you have rendered to this school ever since your appointment to be its Headmaster. Under your auspices it has increased in numbers and improved in discipline. You have always lived in harmony with your assistants: you have enjoyed the confidence of the Directors and Proprietors: you have laboured with great ability, judgment, and perseverance to promote the interests, temporal and eternal, of your scholars. The respect and affection with which you have inspired them have abundantly appeared in the earlier proceedings of this day.

We have been desirous to present you with some acceptable memorial of our gratitude. The model is now before you. We have chosen a piece of plate as having a permanent character like the sentiments of which it is an expression. We trust that, however long you may live and to whatever position your abilities may ultimately raise you, this work of art will bring agreeably to your remembrance six years of active usefulness in Kensington; and we heartily pray that you may not only enjoy a long period of successful labour in this life, but be admitted through redeeming mercy to the everlasting blessedness of the life to come."

Letter from the Hon. Secretary of Kensington School.

"DEAR SIR,

I am instructed by my colleagues the Directors to inform you that they accept your resignation of the Headmastership, but with the deepest regret on account of the loss to the school. The reason which you assign for the short notice is quite sufficient and is appreciated by us.

During six years we have with the highest satisfaction witnessed your zeal, ability and discretion in the management of the school.

Its condition in every respect has been greatly improved, and you leave it in admirable working order.

Its public reputation never stood higher, founded chiefly on the success of your pupils at the Universities: whilst the discipline maintained by you has been eminently satisfactory.

For these important services, and for your constant consideration of the best interests of the Institution, we offer you our grateful acknowledgment. Accept also our thanks for the uniformly respectful and courteous attention we have received at your hands.

Though in common with all connected with the School, Proprietors, Parents, Masters and Pupils (and we have had great pleasure in noticing the universal regret of those juniors at the prospect of your leaving us), we feel and lament your departure as a loss to us all, still we all rejoice that merit is rewarded: and on the part of the other Directors and myself I beg to offer our cordial congratulations on your appointment to a higher position.

I have also much pleasure in expressing the Directors' acknowledgment of the unvarying kindness and care of Mrs. Haig Brown, who has always promoted the sports of the boys, tended them in health and sickness and won their affection.

With the further addition of our fervent wishes for the continued prosperity of yourself, Mrs. Haig Brown and your family, believe me,

My dear Sir, to remain
Ever faithfully yours,
J. H. HOWLETT.

November 28, 1863."

Copy of Testimonial Presented to the Rev. WILLIAM HAIG BROWN *by the Masters and Scholars of Kensington School, December* 19, 1863.

(*The whole illuminated by the hand of the Rev. C. T. Ackland.*)

"The scholars of Kensington School desire on your retirement from the Headmastership to express their respect for yourself and to mark their appreciation of the management of the school during the last seven years.

They acknowledge with gratitude the ability of your instructions, the courtesy of your admonitions, and the kindness of your advice. They feel that the tie which binds them to you is not the result of a temporary connection, but that lasting bond of affection which is due to a friend always ready to promote their real interests, to sympathise with failure, and to congratulate success.

Grateful for all your care of them, and convinced that you will value a memorial of the school, they ask you to accept the accompanying testimonial, and take leave of you with this expression of sincere regard.

The masters of the school cordially unite in this testimonial, and while they rejoice at the circumstances of your departure for your sake, they cannot but regret it for their own, for they are deeply sensible that your judicious discipline has lightened and assisted their labours.

They trust that the recollection of the time spent among them will be as pleasant to you as it will ever be to them, and that in your new sphere of duties you will meet with the same success that has marked your labours at Kensington School."

CHAPTER III

THE REMOVAL OF CHARTERHOUSE SCHOOL

BY R. W. MACAN, D.LITT.,
Master of University College, Oxford

"He holds no parley with unmanly fears:
Where duty bids he confidently steers."—*Wordsworth.*

Appointment of Wm. Haig Brown as Headmaster of Charterhouse—Meeting with W. M. Thackeray—Degree of LL.D. at Cambridge—Previous history of Charterhouse—Condition of the School in 1863—Removal of the School proposed and effected—The site at Godalming—The new premises: local breach with the Past—Last years in London—The new Constitution of the School: legal breach with the Past—Gownboys, Governors and Governing Body—The Headmaster's opinion—First years at Godalming: a happy band of pilgrims—The ten years (1864 to 1874) an historical period of exceptional interest.

ON Thursday afternoon, November 12th, 1863, the Governors of Charterhouse met to elect a "Schoolmaster" in the room of the Reverend Richard Elwyn, M.A., who had resigned his post, after a five years' tenure, in consequence of a temporary failure of health. Mr. Elwyn was a Carthusian from the crown of his head to the soles of his feet—the distance was not enormous. Educated at the School under Dr. Saunders, sometime Dean of Peterborough, he had returned from Cambridge as "Senior Classic" to be "Usher" or Second Master at Charter-

house in 1855, and in due course succeeded to the "Schoolmastership" on the premature death of Dr. Elder. Mr. Elwyn was destined, after the restoration of his health, and a fruitful career at York and elsewhere, to end his days in Charterhouse, like his great successor, the subject of this memoir, in the dignified post of "Master." But the future ever keeps its own secrets, and something like consternation invaded Carthusian circles in 1863 when it became known that large-hearted, impetuous, brilliant Elwyn's days as Schoolmaster were already numbered: who was there worthy to succeed him? The School had twice changed hands in ten years: a longer reign was to be hoped for in the next instance for all the interests concerned.

Unbroken tradition in the annals of Charterhouse ordained that the "Schoolmaster" for the time being should himself have received his education in the School. Yet somehow a notion got abroad in connexion with the vacancy in 1863 that the Governors were inclined to break with this tradition if a suitable candidate were forthcoming. The Dean of Peterborough mentioned it to the Headmaster of the King's School, Canterbury, who presently sent in his own name: perhaps the Headmaster of Kensington School also had wind of the notion. Ten candidates stood for the post. Of the four selected to appear before the Governors two were Carthusians (the Rev. George John Blore and the Rev. Robert Henniker), and two (the Rev. John Mitchinson and the Rev. William Haig Brown) were, so to speak, of foreign extraction. Between these foreigners, in all probability, the choice really lay. The boys at the School, or some of them, would, in the interests of sport, have acclaimed as their Head the Fellow of Pembroke College, Oxford, who had

recently emerged triumphantly from an action-at-law brought against him by an aggrieved parent for the severity of his discipline at the King's School, Canterbury: the effective votes of the Governors preferred the ex-Fellow of Pembroke College, Cambridge, who, in answer to a remark addressed to him by one of the Governors, that he was the first "Schoolmaster" who had not himself been a boy in the School, promptly replied: "What then, Sir, of Nicholas Gray?" Now Nicholas Gray had been the very first incumbent of the post, in the year of grace 1614.

The issue of the Governors' Assembly was being anxiously awaited at the Schoolhouse in Kensington Square, and doubtless elsewhere, that momentous November afternoon. Soon after four o'clock a hansom cab swung round the corner, regardless of risks, and deposited the new "Schoolmaster" of Charterhouse at his relatively humble door. That very cab proclaimed the good news to the anxious eyes and heart of one watcher, sitting at the window, "with his babe on her knee," awaiting her "Knight's Return"—she, who was to be a veritable "Mother in Israel," and the ideal of a Headmaster's wife, to generations of Carthusians even then unborn. "If I am appointed," he had said at leaving, "I shall take a cab: if not, I suppose I shall come home in the omnibus." That cab was the second chartered *en route*, the driver of the first proving himself no Jehu. There was barely time to dress and return to Charterhouse for a first dinner in Brooke Hall. A full gathering of the staff there awaited the new chief; but, alas, the Minutes of that Meeting have not been preserved. Brooke Hall had been the scene of a graceful act of

courtesy an hour or two before. The selected candidates were awaiting in that not too jovial chamber the verdict of the Governors upstairs, and Frederick Poynder, the "Usher" and Head of "Verites," had just looked in, becapped and gowned from afternoon school, to report progress. When the word was passed for Mr. Haig Brown to return to the Governors' Room, the Usher whipped off his academicals and transferred them to the person of his new chief, saying, with his dryest lisp and his courtliest manner: "The Headmaster of Charterhouse must be in cap and gown when he presents himself to the Governors." A month later the new Schoolmaster attended his first Founder's Day Dinner in the old Hall, and sat on that occasion beside one of the best and most loyal of Old Carthusians, William Makepeace Thackeray: it was their first and their last meeting. Before the election, Thackeray's interest had been solicited on Haig Brown's behalf by a too zealous friend: the great humorist's characteristic answer has been preserved, but never before published: it is worthy a place among *Thackerayana* as among *Carthusiana*, and its reproduction here can give no offence.

To Dr. JOHN MERRIMAN,
KENSINGTON SQUARE.

PALACE GREEN,
KENSINGTON, W.

DEAR NEIGHBOUR,

I could no more help to make your friend Schoolmaster of Charterhouse, than I could make him Archbishop of Canterbury. The nomination to the first post rests with the Governors. They decide upon testimonials delivered, and what would be the value of mine to a man I don't know?

Yours ever,
W. M. T.

Before Haig Brown actually took up his new duties

with the New Year, Thackeray was beyond appeal or interview : he died on Christmas Eve, 1863, at the comparatively early age of fifty-two. His loss was severely felt at Charterhouse, where he was a frequent visitor and whose fortunes he followed with a lively interest. A prize for English founded within a few months of his decease permanently commemorates his name in the School which he loved, and the brass bedstead on which he breathed his last was presented to Charterhouse, and has been in constant use ever since. Down to the removal of the School it was the privilege of the Head Monitor in Gownboys to repose thereon : at Godalming that privilege has passed to the Head Monitor in Saunderites. An inscription on the bedstead records its association with Thackeray, and it may be questioned whether the time has not come to safeguard this interesting relic from needless wear and tear.

Shortly after entrance upon the office of "Schoolmaster" at Charterhouse, Mr. Haig Brown deliberately sought and obtained an higher academic status by submitting a thesis to the proper Faculty in his University for the Degree of Doctor of Laws, and proceeded forthwith to that Degree at Cambridge by a process in those days at least simpler and more expeditious than the course leading to the corresponding Degree in Divinity, which might in the case of a clerk in Holy Orders have seemed more obviously indicated. Henceforth Haig Brown was for Charterhouse, and for all Carthusians, "the Doctor" *simpliciter*, until that title was merged in the still more highly specialised dignity of "the Master." His Doctorate was, indeed, but one of many symptoms indicating a double loyalty which fully possessed his mind : the sense of the greatness of the Institution with which he had now become identified, and

the determination to prove worthy, so far as in him lay, of any demand or opportunity which might arise to restore or to enlarge that greatness. If the state of the School was for the moment somewhat meagre and ill-conditioned, yet the ample wealth and the illustrious past of Charterhouse held surely the promise of a proportionately greater future, should the man and the occasion arise in time to realise its latent possibilities and to restore, or to eclipse, its former records.

For two hundred and fifty years Charterhouse School had existed, and for the most part flourished, within a bow-shot, so to speak, of the City of London, hard by the great Cattle Market of Smithfield, upon an historic site purchased by the gallant and pious Sir Walter de Manny from the Master and Brethren of the neighbouring Hospital of St. Bartholomew, and by him devoted to the use of the Carthusian Order of Monks in 1372. The gateway of the old Monastery, at which John Houghton, the last Prior, met a cruel fate for his refusal to acknowledge Henry VIII. "in all causes ecclesiastical as well as civil in those his Dominions supreme," still stands and supplies an inner entrance to latter-day Charterhouse; and other parts of the existing buildings, including "Washhouse Court" and a portion of the ante-chapel, clearly date back to pre-Reformation times. The noble Hall, in which Thomas Sutton's Pensioners still find their daily bread provided for them, under the motto *Deo Dante Dedi*; the splendid upper chamber in which the Governors still hold their "Assemblies"; the palatial range of building occupied by the "Master," were erected or adapted for the use of the Duke of Norfolk, passed, or were restored, to his son Thomas, Lord Howard (after-

wards Earl of Suffolk), and came with thirteen acres of ground between Wilderness Row and the south side of Charterhouse Square, that whilom "No man's land," by purchase into the hands of Thomas Sutton, our first Founder. The orisons and charities of the monks had been succeeded by the splendours and frivolities of the Courts of Elizabeth and of James before these walls re-echoed the merry shouts of Sutton's Scholars, or sheltered the pathetic figures of Sutton's Pensioners. His foundation dates from 1611, though the actual opening of the School fell a year or two later. Thomas Sutton was a veritable prince among men, in the multitude of his riches, in the generosity of his bequest, in the largeness of his ideas, the wisdom of his policy, the liberty conceded to his administrators. Throughout a long life he had amassed a fortune immense for those days, partly in the public service—he had been Master-General of the Ordnance in the north of the kingdom—partly in more purely commercial undertakings—he had *inter alia* exploited the Durham coal fields; and partly, it must be added, by marriage with a wealthy widow. The union was childless, and his whole fortune Sutton devoted, not without protest on the part of kith and kin, to public and charitable uses. His first idea was to provide a pious retreat for those stricken in years; his second, to provide a sound education for poor boys; his originality lay to some extent in associating the two undertakings so closely together. Himself in a sense an old soldier, he gave a certain preference in his Hospital to soldiers and servants of the Crown; himself an old Etonian, he may have taken his idea of a School in part from that royal foundation. The project to combine in one place, and to some extent in one life, old men and children, crabbed age

and youth, though generous, was not perhaps the wisest of his ideas, nor was it destined to be the most permanent. Yet to spectators there was never wanting a certain poetry in the juxtaposition at Charterhouse of those just starting and those just closing life's voyage, which has now been forfeited (save for a few moments in the year, as on Founder's Day) by the disruption of School and Hospital —a disruption which has shorn some of the most brilliant pages of "The Newcomes" of half their pathos, even for Carthusians.

Sutton himself did not live to inaugurate his dual foundation. His loyal executors and first Governors were sore bestead to carry out his wishes in their integrity. King James of yore had almost as good an appetite for death duties as King *Demos* nowadays, and well nigh half Sutton's princely fortune found its way into the Royal Exchequer before a charter could be obtained and the old *Chartreuse*, transformed by a *Volksetymologie* into Charter-House, open its gates to Pensioners and poor Scholars. Charterhouse was from the first a residential institution. The nucleus and *raison d'être* of the School lay in the Foundation boys, some forty in number, who dwelt together under one roof, so long as the School abode "by" London, in the building always known, from the uniform worn by the boys in question and provided at the charges of the Foundation, as "Gownboys." From early days the "Schoolmaster" and the "Usher," to give the Head and Second Masters their then statutable titles, were allowed to keep Boarding Houses as their own concern; and in the palmiest, or at least most popular, period of the *ancien régime*, Dr. Russell's day (1811—1832), when the numbers in the School almost touched five hundred,

a large proportion of the boys resided in Boarding Houses round Charterhouse Square. The day-boy element was never anything but relatively unimportant, nor had the School ever laid itself open to cater for day-boys. The Patricians, not to say the Prætorians, of the School were the "Gownboys" of that period. "Oppidans," that is, boarders not on the Foundation, in moments of exasperation—as at the annual lemon-peel fight on Shrove Tuesday—might taunt them with the title of "Charity-boys": but the Gownboys could afford to smile at such gibes, secure in the consciousness of their own honourable antecedents and native breeding. Nominated by a close and eminently aristocratic body of Governors, and recruited from the cadet branches of the nobility and gentry of the land, without competitive examination, though not without an express poverty qualification, the estimate of which lay with the individual nominator, the Gownboys made up in blood and fire what they may in some cases have lacked in brains and lucre, and were ever ready to speak with their enemies in the gate. They could hold their own, however much out-numbered, in the School games on "Upper" and on "Under Green," and they enjoyed sundry privileges which emphasised their caste status.

Monitors existed in all three Houses, but Gownboys alone had the right to act as Monitors in School. It was a Gownboy who sat by the doorway in charge of the "Black Book," and assisted the Schoolmaster at the executive "swishing" of those unfortunate delinquents, whatever their School status, whose names had appeared thrice within one week in that sensational record! The sense of their corporate relation to the Founder, whose bounty not merely supported their boyhood and adolescence, but not

infrequently provided them with "Livings" in after years; the special connexion with the Governors, their patrons and not infrequently their "tippers"; their intimate community of interests one with another; their uniform dress and titular precedence, all bound the Gownboys of yore into a *corps d'élite*, which gave a dominant tone and colour to the Carthusian society. Whatever differences or quarrels might now and then arise among themselves, they were all of one mind in presence of the outer world. Perhaps something of a breach was made in the wall of this fortress when the Governors, somewhat reluctantly, were persuaded to introduce an element of competition, subject, indeed, to a poverty clause, for a small percentage of the places on the Foundation, and to open, first occasionally, then regularly every year, two scholarships to boys under fourteen years of age who had already been at least a twelvemonth in the School. To a far-sighted, or even a purely instinctive Tory, this change might well have seemed "the beginning of the end." It was, indeed, calculated to raise the intellectual level of Gownboys and of the School, but it did not with equal certainty entail the maintenance of those good manners, the cradle of which is ever the Home rather than the School, and with which Carthusians of yore were wont to be credited. The principle of patronage was, indeed, compromised by this surrender; and the surrender, suggested by Dr. Russell, encouraged by Dr. Saunders, achieved by Dr. Elder, established by Mr. Elwyn, was extended under the new constitution during Dr. Haig Brown's Headmastership so as to absorb the whole field of patronage, and in combination with other developments to make the "Gownboys" of present-day Charterhouse the mere survival of a name. Legitimate and even laudable reforms all

have their price, and it is no use blinking the fact that even genuine progress is not all pure gain.

Educational reform was, indeed, in the air at the date when Haig Brown went to Charterhouse. The first Royal Commission charged to investigate the estate and condition of the nine great Public Schools was sitting and just about to issue its Report: legislation was sure to follow, with a view to the reform and development of higher secondary education in England. Of the schools in question, none was more obviously open to challenge and reconstruction than Charterhouse, for none was so manifestly saddled with an obsolete government, none presented a more anomalous constitution, none was dispensing a larger charity with less imposing results. With a very notable record for the past, Charterhouse about the middle of the nineteenth century might seem to have fallen on evil days, and to have gone back relatively from its high position among the Public Schools of England. Formidable competition, and other adverse circumstances, threatened to accelerate its decline. New schools were coming into prominence, such as Marlborough and Clifton; old foundations had put forth renewed vigour, such as Rugby and Uppingham; Charterhouse was at a standstill, if not in a back-water. Yet its wealth, its prestige, its past records, the wisdom and memory of its Founder, the urgent demand for educational facilities, the examples and precedents of the time, all promised a great future to Thomas Sutton's foundation, if only the way was made plain and the policy of the school wisely ordered in the critical moment of reconstruction or development. And if Charterhouse is to-day hardly second to any Public School in England in the amenity of its

site, in the grandeur of its buildings and equipment, in the educational advantages secured to its juvenile members, and the honourable and remunerative careers offered to a loyal and efficient staff: we owe it all to William Haig Brown more than to any one other man, or to any number of men, in our time. So far as one man could claim credit for a work, towards the realisation of which a thousand agencies co-operated, the credit for Charterhouse as it is belongs to Haig Brown, and he has been rightly acclaimed, in a very real sense, the second Founder of the School.

Yet nothing is to be gained by unduly belittling the past. The school of which Haig Brown took supreme charge in 1864 was by no means deficient in the materials whether of intellectual or of athletic renown. Considering the exiguous numbers to which the reaction from Dr. Russell's heroics, and the ever-increasing disabilities incurred by a residential school situate in the centre of London, had reduced the establishment, the after careers of the Carthusians of those days imply no mean average of ability. During the seventeenth and eighteenth centuries perhaps no school had inscribed more names on the literary rolls of fame than the School of Lovelace and Crashaw, of Steele and Addison, of Barrow and Wesley. Dr. Russell's boys, too, came to the front in many walks of life, in spite of the errors of his system, as the names of Grote and Thirlwall, of Leech and Thackeray, of Lord Ellenborough and Dean Liddell, may attest. When Haig Brown took up his residence in Charterhouse, scholars such as Richard Jebb, as Henry Nettleship, as Richard Wharton had not long left school; Havelock's monument was being erected in the ante-chapel; the name of Talbot was emblazoned on the school records; Gifford

Palgrave was about to cross Arabia, and his brother Turner had just created a new classic by the selection of poems known as "The Golden Treasury." Carthusians were representing the Universities on the river and in the cricket field, and the present Lord Chief Justice of England was winning mile and three mile for Cambridge, and then, as ever, devoted to the place of his education, was anticipating judicial honours by discharging the duty of umpire, or referee, at our athletic sports! The new Headmaster found but 121 boys, all told, under his jurisdiction; but among them a fair proportion have since become prominent in Church or in State, and a very large number have assuredly done good work, with less *éclat* or reward, in their generation. Indeed, considering the incredible disabilities under which the school laboured in respect of space, and light, and air, nothing is more remarkable than the degree of athletic prowess achieved by the scanty band of Carthusians of that day. They played cricket, in irreproachable pink, during the London summer, on a scanty square of sooty earth, where the blades of grass might almost have been counted for an adequate wager. They played football, the London winter through, in blue and crimson, on a somewhat ampler stretch of hard soil, to which it was a mockery to apply the title "Under Green." Their prowess—is it not written in the pages of *The Field* for those years, and of *Bell's Life*, now defunct? The football eleven for the season 1866–1867 held a unique record of victory, which may here once more obtain commemoration: they played sixteen matches, of which five were drawn and the remainder were victories for the school: in the course of those matches only one goal was kicked against them, and that one in the first match (see *The Field*, March 23, 1867); the captain of

that eleven is at this moment of writing my Lord Bishop of Gloucester. In that same season a remarkable match was played under the title "Eton and Harrow *versus* the World." Eton and Harrow put eight players into the field: the World mustered only seven. Of the seven, six were Carthusians, and of the six three were actually boys at school at the time: E. C. S. Gibson, the captain aforesaid, J. A. Foote, now the well-known King's Counsel, and E. C. B. Nepean, who afterwards played cricket for Oxford, and has since died after faithful but all too brief service in a country living. All three were Gownboys. It could not be alleged that a healthy and successful school life was wholly impossible under conditions despite of which Charterhouse showed such results: but the restoration of large numbers, so essential to the complete success of a public school nowadays, was admittedly hopeless, so long as the school remained in London; and it was becoming more and more manifest that the results, however good of their kind, bore no sort of relation to the latent possibilities of Sutton's educational foundation, in one direction or another.

At what precise moment the new Headmaster first formed a resolution to work for the removal of the School can now hardly be ascertained with precision. That he went to Charterhouse with the idea already germinating in his mind were hardly a rash assumption. The idea was neither brand-new, nor unprecedented. Thomas Sutton had himself at one time, before his purchase of the London property, entertained a plan for locating Hospital and School in the country, at Hallingbury Bouchers, one of his estates in Essex. The School itself had originally been sub-urban, much as Alleyn's

foundation at Dulwich still is, and had by degrees been drawn, like so many of the surrounding amenities of London, more and more within the grasp of the devouring city. Half a century earlier the idea of removal had been mooted; more recently Dr. Saunders, the predecessor of Dr. Elder in the Schoolmastership, had held clear and strong views on the necessity of such a change, as his evidence before the Public Schools Commission attests. The publication of the Report of that Commission, together with the evidence laid before it, in 1864, brought the question to a head. The removal of the School was recommended by the Commissioners in a special section of their Report to the serious consideration of the Governors. The Governors referred the whole Report to the Master and the Schoolmaster for an opinion, and in November 1864, Dr. Haig Brown signed a memorandum for presentation to the Governors, in the course of which an opinion, given indeed as the opinion of "the Master," is expressed entirely unfavourable to the proposal. We must suppose that Haig Brown thought it unnecessary upon this occasion, finding himself in positive agreement with the Master (Archdeacon Hale) in regard to many criticisms and proposals in the Report of the Commission, to dissociate himself expressly from the Master on the question of removal, and was content with the clear indication that the opinion expressed adverse to the proposed removal of the School was "the Master's" opinion, and not the Schoolmaster's. Somewhat earlier, be it remembered in this connexion, the Governors had passed a resolution to the effect that "the relations of the Master and the Schoolmaster did not in themselves constitute a reason for the removal of the School." Haig Brown was undoubtedly in a delicate position,

and was obviously anxious to avoid every word or act that could be construed into giving a personal tone to the argument. But early in the following year he was moving more actively in the matter. His first overt step was to circularise Old Carthusians, past members of the School (the O. C. Club was not as yet in existence), upon the question of the removal of the School. Some 400 copies of a letter were emitted, about the middle of April; and the replies, when received, showed an overwhelming consensus of opinion that the paucity of numbers in the School was directly due to the site. The emission of this circular may be regarded as directly stimulated by the action of *The Times*, under the following circumstances: Lord Derby, an important Governor of the Foundation, speaking in the House of Lords on April 4, had objected to various reforms proposed for Charterhouse, and notably to the proposed removal of the School; but the real and ultimate source and head centre of the opposition was the Venerable Archdeacon Hale, Master of the Hospital and Chairman of the Governors; and *The Times* of April 13th, 1865, contains a scathing article directed against the Governors, Lord Derby and the Master, for their attitude on the question. This article was the summary and outcome of a lively debate in the correspondence columns of the paper, throughout which, it need hardly be said, Haig Brown had preserved a discreet silence. The weight of argument, if not of authority, in that debate was wholly in favour of the removal; Haig Brown's circular in its result secured the authority of the vast majority of Old Carthusians for the forward policy. In the next step, which showed a strategic advance, Haig Brown was supported by Frederick Poynder, his second in command, a fact which in itself

attests the tact employed. On May 10th, 1865, a joint Memorial from "the Schoolmaster and the Usher" advocating the removal of the School out of London, was presented to the Governors, and by them referred to a Committee, instructed to consider, "whether, if it should be thought expedient that the School should be removed, any and what means exist for carrying that object into effect." The Memorial of May 10th, 1865, is an autograph letter in the Schoolmaster's hand, respectfully calling the attention of the Governors to the present condition of the School, and its prospects of efficiency in the future. The conclusions which the document presented were as follows:—the existing site of the School restricted the numbers of boys educated at the School, and the deficiency in numbers inflicted a serious evil on the Foundation-scholars, by unduly diminishing competition alike in schoolroom and in playground, and by restricting the funds at the disposal of the Schoolmaster for providing assistance of the highest quality. The emphasis here laid upon the interests of the Foundation-scholars was probably a homage to the principle upon which the Governors had always acted that, so far as the School was concerned, their sole responsibility and concern was with the Foundation; Oppidans and day-boys existed on sufferance, or for the sake of the Gownboys.

A decision in favour of the removal of the School had not, perhaps, been made easier, or more palatable, for the Governors by the somewhat violent attack upon them above recorded; but in March, 1866, an important recruit was gained for the party in favour of a move by the election of Mr. Gladstone as a Governor, and in May of the same year, just twelve months after the appointment of the Committee to consider the Memorial from

Schoolmaster and Usher, the decision of the Governors was announced to move the School, provided adequate funds were forthcoming, that is, provided an adequate price was obtainable for the London site. Lord Derby himself, to his credit be it recorded, had become a convert to the policy of removal; and the importance of this conversion may be better appreciated by remembering that the removal of the School could not be accomplished without the intervention of the Legislature, and that the eminent convert was appointed Prime Minister in the month of June, 1866. In the following year, under Lord Derby's Government, an Act of Parliament empowered the Governors of Charterhouse to remove the School into the country, and to sell its London site to the Merchant Taylors' Company. This consummation was not achieved without considerable labour and multiplex negotiations, the driving force for which was mainly supplied by the indefatigable Schoolmaster. Two years before a public Bill for the reformation of Charterhouse School in the comparatively moderate sense of the Public Schools Commission, introduced in the Lords, had been opposed by the Earl of Derby on the occasion above referred to, and had remained in a condition of suspended vitality thereafter. It was now withdrawn, and a private Bill substituted, the purport of which was strictly limited to the removal of the School. The Bill passed easily in the Lords, but was very nearly wrecked in the Commons. A London representative, the Member for the Tower Hamlets, one Mr. Ayrton, who was afterwards responsible in no small degree, rather from the acerbity of his manner than the undoubted straitness of his principles, for the odium incurred by the memorable Liberal administration of 1868 to 1872, conceived it to be his duty

to oppose tooth and nail the removal of the School from London. It was here that Mr. Gladstone performed so signal a service to Charterhouse by supporting the Bill. But Mr. Ayrton was obstinate and prepared to exploit the forms of the House in his effort to stay proceedings. He withdrew, indeed, his proposal "that the Bill be read this day three months" in deference to his leader, but moved, after the second reading, to refer the Bill to a Select Committee, a motion which, if accepted, would —for the month was August—have thrown the whole matter over for the Session. Not content with two repulses, the redoubtable Londoner returned to the charge on the third reading with twelve amendments. The first of these, providing that the new site of the School should not be more than four miles from St. Paul's Cathedral, was the essence of the lot. All twelve amendments were put from the chair, as Mr. Ayrton insisted; all twelve were rejected, and the Bill was read a third time, on that ever memorable day in the Annals of Charterhouse, Friday, August 16th, 1867. Four days later the Bill repassed the Upper House, and Parliament was prorogued the day after: *παρὰ τοσοῦτον μὲν ἡ Μυτιλήνη ἦλθε κινδύνου.*

The chief arguments for the removal of the School could hardly be more clearly or concisely exhibited than in the memorandum affixed to the Charterhouse Estate Bill as introduced in the Lords. Seven reasons were given, a sacred and sufficient number, as follows: (1) The existing site was unsuitable for a boarding school, and no longer corresponded to the Founder's intention; (2) The reputation and efficiency of the School would be increased by its removal to the country; (3) Old

Carthusians desired it in the interests of their sons, whom they would not] send to the School in London; (4) The removal had the authority of H.M. Commission on Public Schools, and others interested; (5) The community at large would benefit by the establishment of a school of improved character and status; (6) Charterhouse was in no way connected with the metropolis, as such, nor had it any local obligations, and the number of day-boys (26) was trifling (*sic*); (7) The actual day-school accommodation in the metropolis would be increased under the Bill, which provided for the sale of the site to the Merchant Taylors, and the transfer of their School, a pure day-school, to the more commodious premises.

Subsequent experience has amply verified the justice and wisdom of these arguments. London is not adapted to to residential or boarding schools, and least of all the City of London. Christ's Hospital, like Charterhouse, a strictly boarding school, though then, unlike Charterhouse, existing wholly for free scholars, has followed the Charterhouse precedent, and profited not a little by the Charterhouse experience, in part thanks to Haig Brown, himself an "Old Blue" and a Governor of Christ's Hospital. Merchant Taylors' School, transferred to the site, or rather a portion of the site, of Charterhouse in London, has risen in numbers from 250 to 500 day-boys. St. Paul's School has been removed from the City to the suburbs, without ceasing to be a day-school, and instead of Colet's miraculous 153 now numbers some 570 boys. Westminster, where the problem most closely resembled the Charterhouse problem, save that Westminster was far more indissolubly wedded to its own site by associations and advantages, has become a day-school and risen in numbers from 136 to 260.

Charterhouse went down into Surrey but some six score strong, and within five years the Governing Body was fondly enacting that five hundred should be the limit of its capacity. Undoubtedly the growth of London at once made increased school accommodation necessary, and boarding schools in the metropolis more and more "impossible." Undoubtedly the general advance in population, in wealth, in facilities of communication, in the appreciation of sanitary and salubrious conditions, in the enhancement of athletic pursuits, in the premium on country life, has multiplied the demand for high-grade boarding schools in England ; and the amazing success of Charterhouse, as a country school, has fully justified the policy which to preserve its residential character sacrificed its pristine habitation—a locality of which *The Times*, in the leader above referred to, had said, with perhaps exaggerated fervour, that all the Carthusian schoolboy ever entered, or trod on, or saw, was in the style of our earliest built and worst conducted prisons ; and not an object was there of interest, or even with a casual charm, about the school buildings, the houses, or the grounds. The writer ignored the Founder's tomb, the ante-chapel, the Gownboys' dining-hall, the cloisters, even the school house, and those blocks of stone inscribed with Carthusian names, which it was the Doctor's pride and pious care to have carried with him—monuments, these, *Dis Manibus* —from Smithfield to Godalming: but we can afford now to admit the large substratum of truth in the journalist's jeremiad.

The removal sanctioned, a site in the country had still to be secured. The site was no afterthought : the matter had already been debated between the Governors and the

Schoolmaster. A large number of possible sites were in fact under consideration. Sutton's own original destination at Hallingbury Bouchers was canvassed. I can remember the Doctor's telling me, as a boy, that the Governors were thinking of an estate in the Thames valley, near Twyford. The site finally chosen, even before the passing of the Charterhouse Estate Bill, and provisionally acquired from "the British Land Company," was the ground now actually occupied by the School, then known as the Deanery Farm Estate, on the side of Frith Hill, about seventy acres in extent, amid one of the choicest landscapes of Surrey, above Godalming and the valley through which the Wey slowly meanders in a framework of hills clothed with oak and hazel and other goodly trees. There has been some question as to the prime origination of this site; personally I have no doubt that its selection was due to the Headmaster. An extant letter from P. J. Hardwick, the architect, to Dr. Haig Brown, dated 30th March, 1867, contains the following sentence: "We are to go down to look at the Deanery Farm Estate next week, and I trust I may have instructions to secure it." The "we," ambiguous, can hardly be taken to include the person addressed; and there is nothing in the document to preclude the belief that the estate in question had been first brought to the notice of the Governors (from whom Mr. Hardwick had obviously received his instructions) by their Schoolmaster. He had been staying some time previously in the neighbourhood at Hambledon, of which parish Mr. Rowsell, his wife's father, was at the time Rector. One day Canon Humbert called at the Rectory, and the conversation turning on the projected removal of the School, and upon various possible sites, the Canon directed the School-

master's attention to the Deanery Farm Estate at Godalming. That very day (so I have been informed) the Doctor went straight off to Godalming, walked all over the ground, and on his return, bearing in his hand a trophy of wild flowers (still preserved), is remembered to have said: "That is the place where Charterhouse must go. No other place will content me, now that I have seen that." Haig Brown always believed that he had first brought the Godalming site to the notice of the Governors; an autograph note, in pencil, to that effect, exists, albeit in the chapter on the removal of the School in his "Charterhouse, Past and Present" (1879), conformably with the reserve which marks his whole treatment of the question of removal, all mention of his own services in this matter, as in many others, is suppressed.

Removal sanctioned, and site selected, it remained to erect new buildings for the accommodation of the School. The opportunity was a magnificent one for Governors, for architect, and for the Schoolmaster, who stood behind the chair, largely guiding its counsels, and moulding the result. It were easy now, with nigh forty years' experience and development behind us, to improve in some respects on the original plans; later foundations and removals have profited of the Carthusian experiment; but on the whole the work then done may be pronounced a success for all time. A noble block of buildings, in domestic Gothic, of Bargate sandstone quarried on the spot, with high-pitched roofs and stately towers, rose on the elevated plateau of Frith Hill, to dominate the country for miles around. An elaborate scheme of cloisters connected the various wings of what is an essentially tripartite building

with each other, with chapel and with big school. The problem of housing the boys was (we are assured) fully and carefully considered, and various alternatives proposed: in the end the method adopted conformed in essentials to the Carthusian tradition. Three houses were erected, one in the centre for the foundation scholars or Gownboys, with their unmarried master, one for the Schoolmaster's boarders still to bear the London title of "Saunderites," and one for the Usher's, still to be known as "Verites," and the three were united into one block, even more directly than in the old home. Instead of the old system of bed-rooms containing from four to twelve boys, the system of large dormitories divided into cubicles was adopted, one feature much emphasised by the Schoolmaster being that every boy's cubicle should have a window to itself. The cubicle system involved changes in the habits of the boys in sundry respects, as, for example, in the mode of ablutions; but "cocks," that is, the old-fashioned lavabos, were preserved in all the houses, for use throughout the day, and the arrangement of the houses in other respects, as, for example, the division of Upper and Under "long rooms," reproduced the old type, though the abolition of house libraries proved a mistake, which has had to be repaired at some expense. To the Schoolmaster's and Usher's houses were attached private residences, to be occupied by the respective officials free of rent; the more ideal system, by which a headmaster is entirely emancipate (as at Eton and Winchester) from the care of a boarding house, was presumably ruled out, partly on the score of expense, partly in accordance with the principle that the Governors were concerned only or primarily with the Foundation. The future development of the School, had it been anticipated, might have justified a more ambitious polity.

If, indeed, any fault should be found with the men of that day, who controlled the removal, and held somewhat in leash the redundant energy and courage of their pioneer and leader—for such in truth was Haig Brown—it must be for the lack of faith, almost of foresight, with which the venture was made, for the failure to anticipate the "grace abounding" that was in store for the School. This timidity was apparent in the omission on the part of the Governors to acquire the full amount of land, one hundred acres, sanctioned by the Act: they purchased in the first instance barely fifty-five. The same defect was conspicuous in the inadequate lines upon which the school chapel was projected—an inadequacy which subsequent revisions have never succeeded wholly in obliterating. A Governors' room once existed in the block, which the Governing Body has long ago sacrificed to more pressing exigencies. The original six class-rooms (there were three attached to the old school-house in London) have had to be multiplied largely to meet ever expanding needs. The existing buildings, if not yet fully adequate to all demands of the present day, are much more extensive than on the original plan; but the style and material of Hardwick's edifice have been for the most part observed in successive additions. In one respect, the buildings were from the first amusingly misdirected: the great front, containing Founder's Court, is practically so ill-adjusted to the natural tides of the school-life, which ebb and flow around it, that no one ever dreams of approaching Charterhouse by the great avenue terminating in that court: the domestic economy, so to speak, of the School has from the first inverted the positions of front and side, of main gate and postern, and ignored the architectonic design of building and grounds.

A somewhat similar, yet perhaps deliberate, architectural anomaly has been detected by some critics in the curious arrangement, by which the all too magnificent examination schools at Oxford have been made to present their left cheek to the High Street and their impressive and frontlike quadrangle to the *quondam* King Street. But in this case considerations of light, and noise, in confined surroundings, may have controlled Mr. Jackson's freedom: at Charterhouse the architect had nothing to consider but the best design on a virtually open site. Perhaps he chose aright, at the first moment; subsequently the new, but inevitable, road from Godalming up Sandy Lane gave Blomfield a fine bridge to build on that side, but threw the orientation of Hardwick's work still more hopelessly out of gear.

On Founder's Day, 1869—it was a Sunday—the first sod was turned *pro formâ* at Godalming, and the event duly announced at the dinner next day; but the actual operation of building was not begun till the following summer: yet so confident was the architect in his builder —Messrs. Lucas held the contract—that he had already notified to the Merchant Taylors' Company Easter, 1872, as the date for the evacuation of the Charterhouse site and school buildings in London. And so it came about that within five years of the passing of the Act of 1867, the removal of the School, in spite of all difficulties and with all its momentous accompaniments, took place, a *fait accompli*: Sutton's scholars cleared out from the hallowed and historic site which had been occupied by them, and dropped the close association with Sutton's pensioners, those poor old "Codds," which had been maintained by them for upwards of two centuries and a half. Such ties are not ruptured with complete impunity: Charter-

house *apud* Godalming will still have something of a colonial note about it, even when it shall long have eclipsed the numbers and renown of its parent and former self: but Carthusians, especially those whose memories linger on the old days in the old place, now growing dim and dimmer in the flight of years and in the glare of Godalming, have at least the satisfaction of knowing that the old "Green" still resounds with the shouts of schoolboys at play, even if not scholars of Sutton's brood; while, so long as Sutton's Hospital remains *in situ*, and the "Master" still occupies his palatial lodgings in "Howard House," and welcomes Carthusians on Founder's Day in Chapel and in Hall, the Domus Carthusiana, they will feel, is not wholly rent asunder, or divided against itself; there are times of refreshing, there are moments of reunion; the past is with us and in us still; we have been at the making of fresh history, but the history has been not a revolution but an evolution; we are prepared to sing together a "*floreas æternum: O matre pulcra filia pulcrior!*"

The last three or four years in London must have been attended with some discomforts for masters and for boys. The space available for recreation was curtailed by the sequestration of a large part of "Under Green," which had already passed into the hands of the Merchant Taylors, and been disposed of—rumour reported at a considerable profit—for building purposes. In 1869 football was played on Upper Green—hitherto sacred to cricket alone—and the football ruined the scanty sod for its proper purpose. Football in cloisters—verily a craft and mystery now unknown to rural Carthusians—was of course played more vigorously than ever. Athletic sports, private theatricals, the annual concerts, the weekly exeats, helped

to pass the time for those compressed into the diminished space; and there was always the undercurrent of wonder, regret, expectation over the impending *dénouement*. The Schoolmaster's mind was, of course, daily given to organising the details of the coming campaign; and his frequent visits to the rising walls on Frith Hill, occasionally accompanied by a privileged monitor, or a jealous Old Carthusian, who regretted the years which denied him a matriculation at Godalming, or made vows for the happiness of his own posterity in that earthly Paradise, with the reports brought back by those who had seen the promised land, kept the whole school and its *clientèle* on the tip-toe of expectation. In Long Quarter 1872 the end, or rather the new beginning, hove in sight. On March 7, the last Old Carthusian football match was played on the old Green, and the Present auspiciously scored a victory. On April 30 the last concert conducted by John Hullah for the School was heard in the old Hall. On Wednesday, May 8, the last Carthusian Athletic Sports took place on the old London gravel; and presently Long Quarter closed amid a burst of private theatricals (which contained nothing comparable to the dramatic scene-shifting just imminent), and the boys departed to their several homes on Thursday, May 16, to re-assemble, a month later, on Tuesday, June 18 (a victorious anniversary), at Godalming. They found their ways thither, to the number of one hundred and thirty: a year later the figure stood about two hundred and fifty: within five years it had reached five hundred, a figure which "the Doctor" always regarded as the maximum number of boys that a Headmaster could reasonably be expected to know all about individually. The knowledge he had of every boy in the School, and, as time went on, of all those who had been under his eye,

often surprised the casual critic, and even those who knew him best. Was it not in part acquired, and preserved, by his daily review of the whole School, as the boys deployed form by form out of chapel, and passed in single file below his throne, *vis à vis* every one in turn with the erect and watchful Headmaster?

But meanwhile, or ever a boy set foot in the new buildings or roamed over the new Greens, a reform from an external quarter threatened to stultify, in some degree, the very plan of the School buildings, and to alter the character of Charterhouse far more extensively than mere rustication could have done. The Public Schools Act of 1868, a direct outcome of the Report of the Public Schools Commission of 1864, created a fresh Board of Commissioners with powers to reconstitute seven of the nine Schools affected by that Report—St. Paul's and Merchant Taylors' having been exempted as belonging to City Companies. In the course of the year 1871 these Commissioners made Statutes for Charterhouse, which placed the School under a new and separate Governing Body of a representative character; divorced Sutton's School almost completely from Sutton's Hospital; abolished the office of "Usher," and converted the "Schoolmaster" into a Headmaster; substituted open competition for patronage, cancelling at the same time all reference to poverty, in the appointment of Foundation Scholars; broke up the cenobite society of the Gownboys, depriving them of their gowns and distributing them indifferently among the boarding houses; endowed the Governing Body with an amount of financial control and general responsibility for the School at large, which the Governors had always resolutely

declined to assume : in fine, put the whole constitution and administration of the School upon a radically new footing. These reforms were, indeed, but part of a far-reaching revolution in Public School organisation : as they did unto Charterhouse and its Governors, so did they unto Eton, and Westminster, and the rest.

These super-imposed changes involved a more serious invasion of the *persona* of Charterhouse School, and tended more directly to a breach in the continuity of its life, not to say a loss of its identity, than the mere migration from Middlesex to Surrey, and from City to country, would in itself have entailed ; nor have the changes quite certainly been all for the better. The Carthusian who can remember the genuine Gownboys of yore may be tempted to censure a reform which has reduced the premier house to a mere name ; may doubt whether Carthusian manners, and the Carthusian spirit, have profited so very much by the disappearance of the *corps d'élite* of boys, "extraordinarily well connected" as the former Commission reported of them, though neither wealthy nor examinationally brilliant. One merit must, however, be conceded to the new system : it was a coherent and logical scheme. The alteration in the character of the Foundation required a reconstitution of the government of the School, which its mere removal need not have required. The Governors, shorn of their patronage, would never have taken the same interest in the working of the School as a whole, which has been demanded of the Governing Body, a demand so far—if a member of the said body may venture to say it—neither grossly abused nor flagrantly disappointed. The mere growth in the numbers of the School has completely displaced the centre of gravity ; it lay, under the old

system, wholly within that circle of Gownboys, which well-nigh monopolized the attention of the Governors. All that is now changed. The multiplication and acquisition of boarding houses—(the number to-day is twelve)—erected in the first instance as private speculations; the constant enlargement of the School buildings to meet new requirements; the multiplied provision for modern studies; the institution and nurture of a Masters' Pension Fund, and so forth, were problems to the solution of which, always under the expert advice of its Headmaster for the time being, a representative Governing Body had naturally to address itself. The School has grown and developed almost out of recognition, and the results can hardly discredit the Governing Body. Recent constitutional changes have carried the process, instituted by the Commission of 1868, a step further. The transfer to the Education Office of functions, in relation to School endowments, formerly discharged by the Charity Commissioners has involved a more emphatic dualism between the estate and government of Sutton's Hospital in London, and the estate and government of Sutton's School by Godalming. The Governors hand over a moiety of their general income to the Governing Body for the benefit of the School: but neither party has any longer any direct interest in the lands and buildings respectively occupied by the institution, whether School or Hospital, administered by the other. The School lands and buildings at Godalming are now completely vested in the Governing Body, a point of some importance in view of the limited area originally acquired there by the Governors, and the constant additions made thereto in later years: additions, many of them, due to the far-sighted and patriotic management of sundry funds of casual origin by the Headmaster and his assistants.

Per contra, the School has lost all economic interest in the London area and buildings of the Hospital. Happily courtesy and custom are still permitted to veil the breaches which the law has sprung. The Governing Body is privileged to hold its meetings in the Library, still containing the books bequeathed by Daniel Wray (1783), a former Scholar of the School; for the books have not shared the School's migration. The Annual gathering of Old Carthusians on Founder's Day (December 12th) is still held on the old premises—long may it so continue!—and perpetually re-asserts the tie between the School and the Hospital. And whatever further changes the future may have in store for the London charity, at least the chapel—an ill-favoured chapel, but our own—where the Founder's tomb still backs the old Gownboys' seats, the glazed loggia adorned with the monuments of Wesley and Havelock, of Leech and Thackeray, will still exist to draw the hearts and steps of Carthusians yet unborn in pious pilgrimage to the home of their predecessors in title.

But to return: for present purposes the most intimate problem were to determine the attitude of Haig Brown to the changes above indicated. In regard to the more important ones the evidence is somewhat ambiguous. In the Memorandum above cited and addressed to the Governors in 1864 he associated himself with the Master, Archdeacon Hale, in defending the eleemosynary character of the Foundation, and in deprecating changes in the government of the School, recommended by the Public Schools Commission of 1861, much less drastic in character than those enacted by the Commissioners of 1868. At a later date, after the new statutes drafted by the Commissioners of 1868 had come into full operation, he expresses, in his

"Charterhouse, Past and Present" (1879, p. 181), what can only be described as a qualified approval, so far as the substitution of competition for nomination in the appointment of Foundation scholars is concerned, while upon the constitution of the Governing Body he expresses no opinion. Haig Brown, a man of peerless loyalty, doubtless deemed it unbecoming for him, as Headmaster, to publish any opinion, favourable or unfavourable, concerning a body, of which he was in some sense the responsible executive. On ceasing to be Headmaster he accepted nomination to the Governing Body as representative of the University of Cambridge, and that act carries its own commentary. My impression is that Haig Brown came fully to approve a reconstitution, which *inter alia* emancipated the Headmaster from the rivalry and obstruction in purely scholastic affairs, to which the "Schoolmaster" had been exposed, and which the mere removal of the School could not wholly have averted. The continued concentration of the Foundationers, now elected by open competition, in one house, he would have disapproved all along, as depriving other boarding houses of their natural Uppers, monitors, and intellectual leaders, and also as depriving too many of the Foundationers themselves of the functions and opportunities which come to them, in those various capacities, just in virtue of their distribution over all the different houses.

The opening months and "quarters" in the new home made constant and various demands upon the resourcefulness and organising power of the Headmaster—demands met with equal promptitude and good humour, and discharged with manifest success. The assimilation and control of the rapidly multiplying hordes of boys, who

had to be turned into good Carthusians, under conditions where the *genius loci* itself was for the time all astray; the rapid increase of the educational staff, the appointment of which was wholly in his hands; the provision of accommodation for the School, which rapidly outstripped the three houses in the block, representing the Saunderites, Gownboys, and Verites of Old Charterhouse; the planting and laying out of the grounds, in which he very specially concerned himself; the organisation of the School curriculum; the provision of additional facilities for recreation, such as racquet and fives courts, bathing-place and swimming bath; the establishment of a rifle-corps; the encouragement of music, of drawing, of natural history and other outlets for boys not addicted to mere athletics; the laundry, the garden, the "shop," the sanatorium; all these and other concerns came upon the Headmaster, and were cheerfully disposed of, probably in accord with the old tradition, which had made the "Schoolmaster," in all that concerned the administration and financing of the School, outside the Foundation, almost a free agent. Nor were purely internal and domestic problems the only ones calling for judicious treatment. A good understanding was to be established and maintained with the countryside, a mutually satisfactory *modus vivendi* with the adjacent, or subjacent, town of Godalming, to which the proximity of the School naturally brought a large access of prosperity. All these and many other matters, needless to specify, made constant and growing demands upon the Headmaster and the staff which he gathered round him. One point, which soon came to the front, may here be noticed in passing, to wit, the largely enhanced value of masterships at Charterhouse. Soon after the removal the Headmaster was in a

position to offer very advantageous terms to men of ability, or promise, willing to join the staff, or to undertake the risk of founding boarding houses out of their own resources. Haig Brown himself was the last man in the world to worship the golden calf; he sought ideal ends, and attained them; it was little or no part of his ambition, if any material advantages came to be added thereto. The Headmastership of Charterhouse, estimated by the Commissioners of 1861 as worth, in money, a paltry eleven hundred, rose, with the increase of the School, to be one of the most remunerative in England. Incidentally the number and value of the assistant masterships, especially in combination with boarding houses, attained prize-values; and the men who had the courage to venture their capital or credit in building—for the Governing Body of those days left the provision of additional accommodation to private enterprise—not merely obtained substantial rewards, but have secured, by Carthusian custom, the perpetuation of their names in the titles of the houses erected by them, so long as the School shall endure. As the assignment of houses, like the appointment of assistant masters, was, and is, absolutely within the Headmaster's discretion, these beneficed benefactors of the School may be said to have owed their opportunity, their fortunes, and their fame in no small degree to the Head. The rapid promotion of the first-comers may naturally have entailed some stagnation, when a pause was set to the mere numerical expansion of the School; but that drawback is, in its nature, transitory; and already signs are not wanting of what may be a normal rate of succession to the more remunerative posts, such as is desirable in the general interests of the School itself.

To do justice to those stirring and expansive moments, when the soul of the School was pushing and growing visibly in the new soil and sunshine, adapting itself to the new and responsive environment, and making for itself hour by hour new flesh and bone, one should have been a member of "that happy band of pilgrims"—as boy or as master—who parted from each other at Smithfield in May, to meet again together on that Surrey hill-top in the leafy month of June, 1872. They felt, of a surety, as Keats felt "on first looking into Chapman's Homer," or as Pizarro, when he stood, with all his men, and "gazed on the Pacific." They were lost in the spaciousness of their new premises, they were bewildered by the distance of their new horizons, and dazzled by the brilliance of their new day. That first summer quarter (there have been rumours) was almost like one long picnic, or camping out; a huge holiday, encompassed with all the special providences of "the Swiss Family Robinson." There were the new habitations to shake down into, the possibilities of the neighbourhood to explore. The failure to have the chapel completed in time for the School advent made the Sunday excursions to church at Shackleford, about two miles distant, a special feature of the first two years in Surrey, emphasising and prolonging the sense of transition. Upon the households and boys of that epoch, who had taken part in that joyous, yet not quite comfortable, flitting, devolved the obvious duty of transferring to Godalming every institution, and custom, and term, that could flourish in the new conditions; and well they discharged their mission. The last of the 120 boys, who went down from London to Godalming, left the School in Cricket Quarter, 1877, when the numbers had risen to 500 and the number of

masters from 10 to 31. In the traditions, customs, and even School "slang" which the emigrants had carried down with them lay, to some extent, the continuity of êthos and character, which saved the situation. A new safeguard and treasury for those elements was created in 1876, by the formation of the Old Carthusians' Club, which gathered into itself Carthusians of all living generations, rallied the veterans of the old guard to the support of the rustic *tirones*, and has served ever since to environ Charterhouse with a crowd of loyalists interested in each other, and in the fortunes of their School, and ever ready to attest that interest in practical form:—witness the splendid memorial cloister, which records the Carthusians fallen in South Africa; witness, too, the noble bronze statue of "the Doctor," our Second Founder, which perpetuates his ample form and feature, seated, as we knew him, with the School in the hollow of his hand. Nor has the *solidarité* of Old Carthusians, with each other and with the School, been invalidated by the later formation among them of a Masonic Lodge, but rather accentuated, the more, as from the first the meetings of this fraternity within the fraternity have been held, with the special approbation of William Haig Brown, then Master, but not himself a Mason, in the old Charterhouse; thus giving a fresh emphasis to the assertion of continuity between past and present, the new and the old.

The organic continuity of Carthusian institutions, in the face of all changes of time, place, and circumstance, was indeed for Haig Brown one of the first articles of Carthusian faith, so far at least as the School was concerned. No Gownboy bred in the citadel of Old Charterhouse on

the bounty of Thomas Sutton ever surpassed the first "Head" Master in affection for the School, in loyal remembrance of its origin and history, in appreciation of its life and movement from day to day. Haig Brown was endowed with a delightful humour, as a hundred anecdotes (would they could find record in this volume!) amply attest; his phrases were, therefore, but rarely pitched in the superlative degree: but his whole mind was given to the School and its interests, and even his *Parerga*, and the work done under his auspices, to a large extent assert the creed of continuity. He himself never kept a diary; but from the day when the Haig Browns went to Charterhouse a voluminous collection of newspaper cuttings *et similia* was compiled:—the first volume of which has served among the most valuable sources for this very chapter. Haig Brown delighted to enumerate the men of eminence who had been educated at Charterhouse, and the names of Crashaw and Barrow, of Steele and Addison, of Thirlwall and Grote, of Leech and Thackeray were often on his lips. One of his earliest holiday tasks was the compilation of the "Sertum Carthusianum" (1869), a volume containing choice specimens of classical composition by Carthusians, including some from his own pen. In 1879 he published at Godalming his "Charterhouse, Past and Present, a brief History of the Hospital founded in Charterhouse by Thomas Sutton, and more particularly of the School belonging thereto," a very carefully written book, in which self-suppression is carried almost to an historical fault, but the doctrine of continuity has full play. In later years he supervised the compilation of a list of all Carthusians, without exception, who had received education in the School. His feeling for continuity reached up even

beyond the foundation of 1611 : it was no mere accident that the day selected for the dedication of the School chapel in 1874 was the 25th of March : had not Sir Walter De Manny five hundred years before dedicated his chapel, the original nucleus of the Carthusian monastery by Smithfield, to the honour of God and of the Feast of the Annunciation of the Blessed Virgin Mary ?

To conclude :—the ten years and a half (1864-1874) covered by this chapter constituted a period of time not only of singular moment in the history of Charterhouse School and of special interest in the biography of William Haig Brown, but also memorable in the annals of England and, in a still wider range, big with the fate of dynasties and nations. The world was on the move. The United States of America had been rent in twain, and deluged with kindred blood, and were scarce brought together again when the greatest of Presidents, even in the proud list from George Washington to Theodore Roosevelt, fell by the hand of an assassin. The annexation of the Danish Provinces by Prussia, and the hegemony of Germany wrested from Austria upon the stricken field of Sadowa, failed to prepare the minds of men fully, at least in England, for the collapse of the Napoleonic empire at Sedan, and the proclamation of a German Emperor in the Palace of Versailles. One year an ecumenical council declared the infallibility of the Pope, and next year the first Parliament of a United Italy was summoned to Rome. In London statesmen and politicians were pre-occupied all along with matters of internal or domestic reform. Lord Derby, under Mr. Disraeli's inspiration, despite Lord Robert Cecil's protest, inaugurated the dangerous game of "dishing the Whigs" by degrading the franchise ;

and a brief popular triumph was their reward. Mr. Gladstone's first and most effective administration, during the marvellous *lustrum* of Liberal achievements (1868-1872), falls wholly within this period: a Church establishment disappeared in Ireland, Primary Education was established and endowed in England, the Ballot was introduced, Purchase in the Army was abolished, and the long series of Irish Land Acts inaugurated. In foreign relations, perhaps, the most significant achievement of British statesmanship was the Washington Treaty and the consequent Bill for damages brought home from Geneva in 1871. What "the Doctor" thought at the time of all this, I cannot tell: he never preached politics to his boys. A firm lover of justice, and fully persuaded of the providential ordering of this world's history, he mixed himself but little with public affairs. He attended to his own business, wasting very few words on matters beyond his own control, happy in the success of the work to which he had devoted himself might and main, and happy, beyond the lot of most men, in his home life, the ready help, the deep affection, which never failed him there. His cares, his burthens, were also multiplying with the years, if goodly sons and daughters are to be accounted such. Of his twelve children, eight were born and bred in Charterhouse, five in London, and three at Godalming. If either parent was ever tempted, in a self-regarding moment, to regret the privileges of a Londoner's existence,—(London is the best and the worst place in the world to live in)—one glance at the double row of lusty little Carthusians in the nursery was enough to dissipate such thoughts, and to prove that the home, like the School, had gained far more than it had forfeited, by the new departure.

APPENDIX TO CHAPTER III

Verses published in Punch *in April* 1865, *which give a good general notion of ideas then prevailing with regard to the removal of the School.*

CHATTER ABOUT CHARTERHOUSE.

Old Carthusians declare that the old School of Charterhouse
Has, in *their* time, at least, been a regular martyr-house:
That from being shut up in the slums of the City,
Their cheeks grew so pale as to move people's pity:
That their playground was scanty, and when they played cricket,
It scarcely allowed them to pitch a good wicket;
That they lived in the style which is termed "hugger-mugger,"
And parish brats really lived cleaner and snugger:
That they had not much water to wash top to toe in,
And none where they either could swim in or row in:
That a city like London's beset with temptations,
Which enticed them to mischief on num'rous occasions:
That breathing the "Smiffel" air, smutty and smoky,
And living in quarters close, pent-up and poky,
Such things made them puny, and gave them the shivers,
And were bad for their brains, and their lungs, and their livers.
But stay, crieth *Punch*, *quem circumvolent joci*,
You seem quite to lose sight of the "*genius loci*."
Psha! they sneer, the old place is all crumbling and rotten,
And its ancient traditions are now clean forgotten;
And as to the "genius" there's really no knowing
What genius the Charterhouse lads might be showing,
But, what with scant air and inferior numbers,
'Tis no wonder at present their genius slumbers.
Let the school leave the town and get settled *in rure*,
(Though, at moving, the Master might fly in a fury),
Then 'twill flourish again, spite of flogging and fagging,
Which two points to discussion 'twere needless to drag in:
And old Domus, which used to be viewed as a martyr-house,
So great will become 'twill be called Magna Charterhouse!

Prologue written for Carthusian Theatricals by Dr. Haig Brown immediately before the departure of the School from London.

Is it a time to tread the comic stage
When anxious thoughts Carthusian hearts engage?
Dare we in mirth and laughter say farewell
To the familiar haunts we love so well?
Were it not better far in gloom and tears
To break the spell of five times fifty years?
Yes—if we broke the spell—but who shall say
The former glory is to pass away?
For, till the brightness of its honour wanes,
Here, or elsewhere, "Old Charterhouse" remains:
No change of time or scene, whate'er it be,
Can blot the pages of its history,
Or part us from the great Carthusian throng
Of men renowned in arms, in arts, in song:
Their fame, the legacy of many an age,
To us descends, a lawful heritage!
These are the hallowed memories that remain
Our unity unbroken to maintain—
Past, present, future, one continuous chain.
Nor these alone are precious: many a name
To friendship dear, though yet unknown to fame,
Lives on our walls; and you, whose thoughts are rife
With sweet remembrances of schoolboy life,
May read hereafter on the chiselled stone
That Charterhouse still claims you for her own,
As a fond mother keeps with jealous care
The memory of her children everywhere.
These monuments shall other walls adorn,
And stimulate Carthusians yet unborn;
There shall we hallow what is sacred here,
And all we cherish now shall then be dear:
So great Æneas in the days of yore
Brought his best treasures to a happier shore,
Laid the foundations of a nobler home,
And from Troy's ashes raised imperial Rome.
Nor, Sutton, shall thy sons less loyal prove,
Or more unmindful of thy work of love,
Because they quit the spot that was thine own
To plant thy School in fields to thee unknown;
Thy wisdom, which its future needs foresaw,

Cramped not its infant growth by iron law :
Thou wast no bigot foe to needful change ;
'Twas thine to give that others might arrange,
And for successive generations raise
An ever fresh memorial to thy praise.
What, though thine ashes rest not in our home ?
What, though we know no more our Founder's tomb ?
Thy better self in spirit shall be near
To animate the hearts that hold thee dear.
So shall the School, which erst thy bounty made,
Still fondly recognise thy loving aid,
And flourish still, another yet the same,
A lasting monument of Sutton's name.
Such happy presage fills our thoughts to-day,
Hope, all triumphant, chases fear away,
And gives us courage to present our play ;
Receive it with such favour as you may.

Two Sonnets written by S. J. Stone at Charterhouse in London—January 1872.

I.

Since I knelt here ten years have slipt away
And four : and only this to me is strange,
That only in myself appears the change :
All else that then was seems the same to-day.
Here are the antique gownsmen worn and gray,
" Codd Colonel " and " Codd Captain." Each old face,
Long passed, seems still to fill its wonted place ;
And there behind me all the young array
Stands as it stood on that last Lenten morn,
When here with eyes all dim I sighed Farewell,
And heard each old prayer like a passing bell.
Well—of those half-shed tears I think no scorn,
Unchanged at least in this, from boy to man,
That I am heart and soul Carthusian.

II.

I love the Domus. *Floreat!* though no more
Shall be beheld again on Founder's Day
Those ancient faces and that young array,
In most pathetic union as of yore,
Kneeling together where they both adore:
Yet shall it flourish: 'tis a green old tree,
Deep-rooted in dark earth, yet vigorously
Bidding its young leaves and new branches soar,
And find a rich fresh life and freer course
Above those misty depths in freer air;
So to be not less reverend but more fair,
By a departure which is not divorce.
Domus! aeternum floreas, there and here:
Be greater there, here evermore as dear.

CHAPTER IV

SCHOLASTIC WORK AS HEADMASTER

By J. G. D. CAMPBELL

"Men must be taught as though you taught them not,
And things unknown proposed as things forgot."—*Pope.*

The preservation of tradition—The personality of William Haig Brown—His attitude towards the study of the classics—His attitude towards history, science, and mathematics—His policy of freedom and responsibility—His views on punishment—His attitude towards games—His relations to his staff—His attitude towards theoretical educational questions—His powers of composition and knowledge of languages and letters—The variety of his gifts—In what sense he was to Carthusians more than a master—Examples of composition.

ALL schools, of whatever sort and condition, are stamped deeply with the impress of their Headmaster. It is he more than anyone or anything else that gives them their tone and character. It is he who makes them a success or a failure. If this is the case with public schools that have kept the even tenor of their way unbroken for centuries, it was doubly so with Charterhouse after it began a new life in 1872. It is true that Carthusians have no more ardent principle of faith than the traditions of their school unsevered for 300 years. It is to the old hall and chapel in the heart of London

that they turn with the loyalty and affection which inspire the Briton on the outposts of the Empire, when his thoughts go out to the dear motherland in the northern seas. The old names, the old customs, even the old stones face one there in the new home in Surrey, and tell the tale of their ancestry. It is to Addison and Steele, to Thackeray and Leech, that the Carthusian of to-day looks back as his forerunners, and it is from them that the torch has been handed down to him unquenched through numberless generations :

Multosque per annos
Stat fortuna domûs, et avi numerantur avorum.

A school that was transplanted more than thirty miles from its original habitation, and within four years expanded from 120 to 500 boys, could not fail to give scope and opportunities such as fall to the lot of few Headmasters. Nay, the very fact that the continuity of life was so apparently unbroken, and that all that was best in the old associations and traditions was so loyally preserved, so far from betokening that Dr. Haig Brown's path was without obstacles, actually furnishes proof of his extraordinary force of character. For while it was he who saw more clearly than anyone else the necessity of a removal into the country, it was due to him above all others that it was effected without any break in the school life, and that Charterhouse, whether in London or at Godalming, is one and the same thing. The maintenance of this unity was one of the great objects of his life, and no one but a man of his indomitable will and strength could have preserved it so successfully.

In the quarter of a century that elapsed after 1872 Dr. Haig Brown had the making of the new Charter-

house in his hands, and his great title to fame as a Headmaster is that the School, which after a long and glorious history had owing to its situation sunk unavoidably in numbers and influence, was in a few years brought back by him to its old position in the very front rank of public schools and maintained there, as indeed it has been by his able successor ever since. All successful Headmasters, though they no doubt differ in many respects, have probably certain qualities in common. Their intellectual outlook and bias, their views on education, may be widely divergent; so too may their character and temperament; but they must all have a capacity for dealing with men and influencing boys which is not given to the average man; they must, in a word, have a personality. There can be no doubt of the strong personality possessed by Dr. Haig Brown. Not only, I am sure, were the masters conscious of it, but so was every boy in the school, however humble and removed from direct contact with him. One felt somehow that he was different from the other masters, not so much because of the dignity of his position as from some inherent power or bigness that one rarely or never came across in other men. We may figure him, if we please, as a sort of Hercules in the Pantheon of Headmasters. Essentially strong and masterful, he naturally held very definite views about education; but he believed so much in allowing a boy to build up his own character on a basis of freedom and responsibility, and also, in a less degree, to find sustenance himself for his own mental needs, that an observer might be pardoned for failing to notice the deep purpose that often ran through what was apparently the outcome of mere accident.

As regards education in the purely intellectual aspect—and this is what nine people out of ten mean by education

—it would be difficult to summarise Dr. Haig Brown's position in a few words. In these days of controversy people are too apt to label those who are engaged in the practical work of education with some party name, and to suggest that a man's life and opinions may be satisfactorily summed up by including him in some hard and fast category. Thus a Headmaster may be stamped as old-fashioned or else as an innovator by adverse critics, according to their differing points of view. The fact is that there is an infinite variety of gradations between these divisions, and the case of Dr. Haig Brown furnishes a good example of this truth. On his death a well-known Headmaster observed that in him the last representative of the old generation of schoolmasters had passed away. Another, who knew his work and opinions intimately, and to whom this remark was repeated, totally disagreed, holding that, on the contrary, Dr. Haig Brown was really the pioneer of a new generation. When it is remembered that he commenced work as a Headmaster in 1857, and that he was almost a contemporary of such staunch advocates of the old classical tradition as Kennedy and Thring, one feels there is considerable justification for this correction. In his younger days, at any rate, he was certainly more than abreast of his generation, and was one of the first to see the necessity of making concessions to modern demands. But these, it must be granted, were made somewhat reluctantly, and it may be admitted that, judged by the standards of to-day, Dr. Haig Brown belonged rather to the older school.

He not only admired the traditions of the great public schools, and, with reservations, the type of character produced by them, but he believed in the old classical curriculum as forming, for the majority of boys, the best foundation of a liberal education. In practice Charter-

house remained under his *régime* a good typical specimen of the old public schools, with an individuality of its own, but with most of their merits and defects, a type that wins so readily the scorn of latter-day critics, especially of those whose own education has been quite innocent of contact with public schools and their influences. But, granting that Dr. Haig Brown preferred to proceed in the main on the old lines, no one could accuse him of taking a narrow or illiberal view of education. Indeed, in one who had not only been a first-rate classic, but a competent mathematician, who was a wide reader of English, and an accomplished French and German scholar, far more so than many who have specialised in these languages—in one, moreover, who, with all this brilliant intellectual outfit, was no less a shrewd practical man of the world, a keen observer of men and things, and a singularly acute judge of character, it is hardly likely that the dry-as-dust point of view should have been the prevalent one. An accurate scholar of the old Cambridge school, he valued the linguistic training afforded by the classics, and believed in Latin Prose as a mental exercise, second to no other, for the future solicitor or business man, certainly as far superior to the burdening of the memory with scraps and snippets of so-called useful knowledge. But it was also as a vital part of the humanities that he set store by the classics. The study of man and all appertaining to man, to his past, his future, and his position in the universe, as well as to his power and capacity for civilisation, were in his view the necessary foundation of the highest education. Though soaked in the best modern letters, he would not agree that, highly valuable though they were, they could in any way be an adequate substitute for the two great literatures which are the outcome of what were in some

respects the highest civilisations, and certainly the greatest genius the world has ever known, and which alone enable us to see in proper perspective the history and facts of our own civilisation. Much as he prized the training afforded by the study of highly inflected languages, like Latin and Greek, and also the literary polish and nicety of expression gained by composition in them, it was also as an initiation into great literature that he advocated a classical education. It was as much for the ideas they contain, the light they throw on modern life and the problems that are always with us, that he valued the reading of Sophocles, or Thucydides, as for their beauties or difficulties of language. He was never bored with going through the well-known authors ; it was no *crambe repetita* for him, but, as he remarked to me once, he always got something fresh out of every reading of them. It was in this spirit he expected his boys in the Sixth to study their classics, and not to regard their lessons with him as mere perfunctory "construes." And though perhaps he was too optimistic about the possibilities of the material he had to work with, yet the seed sown by him did not all fall on stony ground.

He took his work with the Sixth very seriously. Though he did not lay himself out to temper instruction with amusement, yet such was his humanity, such his sense of humour and ready wit, that lessons with him were always the reverse of dull. He could never repress a joke, and would not think it beneath his dignity to enliven the proceedings with an impromptu conundrum. His method of finding fault was all his own. He did not go in for frontal attacks and storm at a boy like his great forerunner, Dr. Russell, whose castigation of the unfortunate Pendennis is well known to all readers of English literature.

Instead, he subjected his victim to a running fire of kindly sarcasm, often of the wittiest, but for the most part uttered *sotto voce* for the benefit of the front row of the Sixth, though beneath his quiet exterior there was a tremendous reserve of force, and, when occasion demanded, he could say something as down-right as need be.

Anxious as he was that his boys should enter into the spirit of the authors read, he always advocated a free translation, but in his own renderings he was apt to be carried away by his fluency, and to err on the side of verbosity and prolixity. Anything like pedantry or deviation from the ordinary usage of words he abhorred, and, to give a small instance, I remember his never-failing annoyance at the common schoolboy translation of the Latin "*miles*" by "the soldiery": "Oh, I suppose we shall be having the sailory next" was one of his characteristic asides. His form teaching, though sensible and always suggestive, could not be considered inspiring in the same sense as Arnold's or Thring's. In fact, in his capacity as teacher, many, to be quite frank, have felt that he suffered, as indeed almost any other schoolmaster must have suffered, when compared with his brilliant colleague in the Sixth Form work, Mr. T. E. Page, who had the most marvellous gift of instilling even into the most wooden boy some appreciation of what was best in literature, and the hope of a word of praise from whom was the strongest incentive to good work. And yet one cannot but deprecate any suggestion of comparison between the methods of two teachers, each of such strongly marked individuality.

Considering, however, Dr. Haig Brown's own wide culture and generous outlook, and no less his determination in carrying through anything on which he had set his mind, it is difficult to understand how he suffered

education at Charterhouse to remain so much in the old classical groove, and how, while preserving the high traditions of a great classical school, he yet failed to liberalise the curriculum and methods more than he did, and bring them in touch with the best modern opinion. Under his sway Charterhouse always did creditably and sometimes brilliantly in classical scholarship, while it also won its fair share of mathematical and scientific distinctions at the old universities. Yet certainly throughout the school, and in the Sixth Form in particular, there was too rigid an adherence to the old lines. A fair amount of time was given to mathematics and science in the lower forms, but the latter subject was wholly dropped in the Sixth, except by one or two boys who were going to specialise in it afterwards. Whether it is futile, as some scientific experts contend, to attempt to give a boy who is taking up classics a good general survey of the field of science, during the two or three hours a week which is all the time he can well devote to this subject when working for a scholarship, or whether it would be more profitable to make him spend these hours on some detailed branch of science, I do not know. Anyhow, there can be no doubt that much might be accomplished even in this short time, not only in developing the particular faculties which a scientific training calls into play, but also in opening out new interests, and suggesting new points of view. These two or three hours could be well spared from the large number devoted at public schools to verse composition, and a boy's mental equipment could hardly fail thereby to be made richer. But, as things are at present, Headmasters are not wholly to blame. They have to adapt themselves to the requirements of the universities, and no great reform can be expected until a modicum of science, as of Greek or mathematics, is made compulsory at these institutions

in the earlier pass examinations, or, what would perhaps prove still greater encouragement, a certain acquaintance with scientific method is required as a preliminary to or in connection with the Greats school at Oxford.

However this may be, the universities cannot be accused of throwing cold water on the combination at school of some general literary and historical training with the usual classical studies, and at Oxford in particular, a good general paper or essay has long been a great help to the winning of a classical scholarship; but, except perhaps until within quite recent times, the public schools as a whole, and Charterhouse among their number, have failed to follow the lead given them. At Charterhouse there was in my time no organised teaching of English literature, which was non-existent in the curriculum of the Sixth Form. In the Sixth likewise no modern history was as a rule taught, and all the ancient history lessons consisted in the getting up of a few pages of some text-book, like the "Student's Greece" or the "Student's Rome," once or twice a week for early school. There was no attempt at real teaching in this subject, or at making a boy try to understand historical method, or even developing his powers of thinking.

These are defects which it is impossible to ignore, and for which a Headmaster must be held responsible. But when all is said and done, and granting that the curriculum at Charterhouse, as was the case even more at some other leading public schools, remained too much in the old classical groove, the education given there was by no means illiberal. Dr. Haig Brown, though in some respects old-fashioned, was essentially a liberal-minded man. He had a horror of premature specialisation, and endeavoured to build his educational edifice on what he considered as

broad a basis as possible. The average boy at Charterhouse got a good all-round education in classics, mathematics, and science, with a certain amount of general literature and history thrown in, and it was the misfortune of the boy who got into the Sixth at an early age that he dropped science so soon. The work of the year throughout the school led up to the annual examinations in July, and the syllabus for the different forms had to be submitted to the Headmaster for his approval, though almost complete liberty was given to the different form masters to follow their own bent within the limits of the syllabus. There may have been too great laxity in this respect, but there was no slavish adherence to the past, and if the story is true that a certain well-known public school is still working by a time table drawn up in 1789, no such reproach could be levelled against Charterhouse. Nor must it be imagined, in spite of the defects which I have felt bound to point out with regard to the teaching of literature and history, that Dr. Haig Brown thought there was no salvation outside classics and mathematics. He attempted to impart some of his own many interests and tastes to the Sixth Form, and he allowed himself a wide latitude in the lessons at early school. Thus, for example, we went through with him books like Archbishop Trench's "Study of Words," a subject which had a great fascination for him, and another quarter we read Sainte-Beuve's Essays, while on Monday mornings we took Hebrew and did our two or three verses of Genesis or the Psalms. Anything indeed savouring of cram was hateful in his eyes, and nothing was so likely to draw from him a well merited rebuke as the suggestion that such and such a subject was not likely to pay those working for a classical scholarship. Charterhouse certainly

gained fewer distinctions of this sort than some of the big day schools, but at least those it won were got without pressure or forcing, and in the long run the Carthusian had generally cause to be grateful that this had been the case.[1]

Even if it be admitted that Dr. Haig Brown's view of the curriculum in the upper part of the school may have been too limited, yet he was all against narrowing what he considered the necessary foundation of education, and he did all he could to stop early specialisation. While he was one of the first Headmasters of note to recognise the claims of natural science and the advisability of making some concessions to the more utilitarian demands of the day, he did not evince any great liking for "modern sides," and it was perhaps rather in spite of him than from any encouragement on his part that a sort of modern side grew up at Charterhouse. I call it a sort of modern side, for it never in his day went technically under that name, or assumed the proportions that modern sides have acquired in some of the newer schools. It started as an Army class pure and simple,

[1] The following extract from Dr. Haig Brown's preface to "Sertum Carthusianum" shows that I have probably understated the liberality of his educational outlook :—Ut hodie nihil fere in dubium non vocatur, ita de artibus, quæ ad pueros instituendos plurimum valeant, summâ contentione disputatur: nec desunt ii, qui rerum physicarum amore abrepti, veteres illas disciplinas, vulgo literas humaniores nuncupatas, ex eruditione puerili omnino depellant, ita ut, venustate atque elegantiâ literarum posthabitâ, omnia ad utilitatis normam revocentur. Sed etsi haud mirandum est si inter talem animorum aestum, qualem nunc dierum videmus concitatum, utilitati omnia a nonnullis arrogentur, videndum tamen est ne, in ipsâ utilitate captandâ, multa quoque utilia projiciantur, quae amissa haud mediocriter desiderabuntur.

Jam vero ut me excerpam ex numero illorum, quibus omnia putida sunt studia præ literis Græcis et Romanis, mihi quidem in scholarum nostrarum curriculo non modo linguæ hodiernæ, verum etiam rerum physicarum rationes, suum sibi locum videntur vindicare: idque eo libentius concedo, non modo quod aliquantulum inde fructûs et voluptatis ipse percepi, quatenus id in vitâ occupatâ licebat, sed multo magis quod res ipsæ dignissimæ sunt, quibus labor et cura insumantur, adeoque quod, ut opinor, pro comperto habetur tantum abesse ut quæstiones istæ literis humanioribus officiant perdiscendis, ut iis aliquid potius afferant adjumenti.

and was always known as the C. Form, but it grew in numbers to 80 or 100, and came to include boys other than those working for Woolwich and Sandhurst. Dr. Haig Brown, however, would not allow boys below the Upper Fourth to enter it. Until that form was reached they had to go through the usual classical routine, so that no one at the school could escape without giving Greek a fair chance. I imagine the Doctor did not altogether care for a modern side, even so guarded and limited, but looked on it as a more or less unfortunate necessity for which he was not wholly responsible.

Those most inclined to criticise Dr. Haig Brown's educational position must allow that even on the intellectual side there was no lack of a certain breadth and liberality on his part. Apart from the serious omissions I have mentioned, there was no doubt a want of system in the correlation of subjects throughout the school, but this was partly due to his deliberate desire to give his form masters as free a hand as possible. In the same way his Sixth might have been the better for more advice and guidance in their private work, but here again we find the outcome of a similar policy. The boys at the top of the school preparing for scholarships had a very large amount of latitude. Thus a classical boy would as a rule be exempted from mathematics and get all his Wednesdays and Saturdays to himself, and so conversely with the mathematician. But the Doctor always knew by a sort of instinct how far a boy could be trusted, and only allowed this freedom to those who would make good use of it. This policy of his, of founding his system on a basis of freedom and responsibility, autocrat though he essentially was in the best sense, worked more successfully

in the other and perhaps more important provinces of education than the purely intellectual. He aimed at producing a manly, self-reliant boy of the best public school type, free from that second childishness which so often characterises the English schoolboy after he has been transformed into an undergraduate; and in this, I think, he largely succeeded. He did not hesitate to place a full weight of responsibility on the shoulders of his monitors and Sixth Form, in a way that a weaker man would hardly have dared to do; and with few exceptions the boys rose to the occasion. To make such a claim perhaps suggests a comparison of him with Dr. Arnold, but the characteristic gifts of the two men were widely different. Dr. Arnold was, I suppose, admittedly the greatest of English Headmasters, but it has been remarked (or I should not venture on the statement myself) that the "moral and intellectual earnestness" of the Rugby boys sent up by him to the universities was separated by only a thin dividing line from priggishness; and even if Dr. Haig Brown had been capable of producing such a type as Arnold did, I doubt if he would have cared to do so, except with modifications. If there was anything his soul abhorred it was a prig—even more so than a pedant.

It must not, however, be thought that, because the Doctor adopted so largely a policy of *laissez faire*, he concerned himself with general principles only. On the contrary, one of the most remarkable qualities he possessed was his extraordinary grasp of detail and his interest in the minutiæ of his profession. I doubt if any Headmaster has ever had such a close personal acquaintance with his boys or such a sympathetic insight into their characters. He could always answer any question put to him about a

boy, however small or humble he might be. He would know his place in his form, and why he was no higher, who his father was and what he did—even, as was said in joke but with some semblance of truth, what was his mother's maiden name. I remember his remarking to me with a tone of satisfaction, two or three days after the beginning of one September quarter, that he thought he now knew pretty well all the new boys, though they must have been about eighty in number—and this at a time when a house-master might have been excused for not knowing the names of all those in his own house. I think this was not the result of any conscious endeavour on his part, but betokened rather an extraordinary faculty, invaluable to a Headmaster, and such as few have possessed. It explains perhaps in part the admirable discipline which he was always able to maintain throughout the school with such apparently little effort.

Indeed, to those who knew Dr. Haig Brown it seems almost absurd to speak of discipline in connection with his name. There was something indefinable in his presence which made the exertion of authority on his part quite superfluous. Whether in Chapel, or at the weekly "Call over," or at a school entertainment, there was always perfect order when he appeared on the scene. Not that there was any harshness or severity about him, or that he cowed the boys;—indeed his voice and manner were remarkable for their gentleness;—it simply did not occur to them to make a noise or take a liberty when he was present. The consequence was that during his reign of twenty-five years at Godalming the school as a whole was always in an admirable state of discipline.

It is really impossible in discussing Dr. Haig Brown's career as a Headmaster to get away for any length of time

from the vigorous personality which was the key to all his success. One must always come back to that sooner or later. He was by reason of his inherent strength able to dispense with adventitious aids on which smaller men would have had to rely. Under his *régime* corporal punishment became rarer and rarer. The old idea of it which had prevailed in the days of Dr. Russell as "a gentlemanly thing" gradually broke down, and a "swishing" came to be by no means a cause of pride to its recipient. This change, it need hardly be said, was not due to any mistaken leniency on his part. It was the natural outcome of his regular principle of treating a boy always as a responsible and rational human agent, perfectly well acquainted with the difference between right and wrong, and therefore expected as a gentleman to do what was right of his own option rather than be forced to it. Swishing was never abolished and was always there as an *ultima ratio;* but the Doctor never failed to try and get at a boy first by other channels, and to appeal to him through other motives than that of fear. Assistant masters were not allowed to inflict corporal punishment, but the head monitors of houses were permitted to do so, subject to a right of appeal first to the house-master. During the six years I was at Charterhouse I never heard of this power being abused.

Dr. Haig Brown's dislike of restraint in any form was also noticeable in his attitude to games. Compulsion he would have none of, and each boy was allowed to follow his own bent. If he preferred to play fives or lawn-tennis rather than cricket he might do so, or else he was free to take a canoe up the river, or go for a ramble in the beautiful country round about. Certainly Charterhouse collectively did not on account of this liberty suffer in its all round

athletic reputation, which during the last thirty years has hardly been second to that of any public school, and I think there was also in consequence a healthier feeling among individual boys. Compulsory games assuredly have their advantages, but they often produce a feeling of reaction, and from my experience at the university I have noticed, that at the schools where they are customary a strong spirit of antagonism, from which Charterhouse was happily free, is frequently engendered between the athletes and "intellectuals."

It was very much for the same reason that the Doctor was opposed to the idea of a gymnasium. He feared that if one were started at Charterhouse it would either be compulsory, or used only by a few enthusiasts who might spend their time more profitably in outdoor pursuits. Games, too, he considered were all that was needed for the healthy physical development of the boys, the abnormal muscular growth produced by gymnastic exercises being by no means an unmixed advantage, and often a cause of serious harm. Boxing and fencing, however, he encouraged, and he appointed an instructor in these subjects. It will be remembered that he himself had been a famous boxer in his young days.

For the rest, the line he took about games and athletics was marked by his usual good sense and moderation. He fully recognised the great importance of the place they held not only in physical, but in mental and moral education. He believed as much as Plato himself in the necessary combination of γυμναστικὴ with μουσικήν, and always did what he could to encourage a healthy athletic spirit in the school. He and Mrs. Haig Brown were almost invariable spectators on "Green" of the school cricket and football matches, however inclement the weather might be, while

his interest in games was also evinced by the songs he wrote for the different house clubs. At the same time, he never gave any countenance to the extreme craze for athleticism which, during the last generation or so, has captured not only our schools, but large sections of adult society. Of course the great majority of schoolboys will always prefer play to work. That is perhaps natural and healthy, but the Doctor did nothing whatever to strengthen this tendency, and he always deprecated and threw cold water on the hero worship with which schoolboys are wont to honour their leaders in games. Nor did he pander to athleticism as do so many Headmasters, especially in private and less prominent secondary schools, by attaching more importance to physical than to intellectual qualifications in the selection of his assistant masters. If he did appoint "Blues" on his staff, they were without exception also first-class men, such, for example, as the well-known athlete C. B. Fry, and the veteran racquet player F. Dames Longworth, who was winner of the Chancellor's medal at Cambridge, and whose scholarship was on a level with his prowess in the racquet courts and in the cricket field.

In general he made excellent appointments, though it must be confessed that he also made one or two very bad ones, especially during the earlier years of his Headmastership at Godalming. With his extreme shrewdness in judging character, it is difficult to understand how he lapsed into these mistakes even occasionally; but I imagine similar errors of judgment are made from time to time in all public schools. No one, however, could have been quicker than he was to gauge the value of the members of his staff and to take the full measure of their merits and defects; but he was very long-suffering

once he had appointed them, and never actually dismissed a master, as far as I know, however incompetent he might be. I remember one occasion in the days when the Sixth were taken in the old "Barn," a temporary wooden building not built on strictly acoustic principles. The centre part of the building was occupied by the Sixth itself, and round it were various class-rooms, in one of which a mathematical master took his division on certain afternoons in the week. There was always a good deal of hubbub proceeding from this particular class-room, but on one day it reached abnormal proportions. The Doctor, who had succeeded in containing himself so far, could do so no longer, and with the usual twinkle in his eye bent down to me and murmured, "Oh! Mr. X. educating wranglers, I suppose."

He was not only long-suffering, but also very loyal to his staff. A boy once came to him with a complaint that a master had hit him. "Please, Sir, had Mr. A. any right to take my wind?" he asked. The Doctor, knowing the master was in the wrong, but anxious not to give him away, would have found himself in an awkward position had not his ready wit been as usual equal to the emergency. "Well, what has he done with it, my boy?" he replied. "Has he got it now?" *Solvuntur risu tabulae.*

He made a point of interfering as little as possible with his house-masters, one or two of whom, in their capacity as such, might perhaps have been none the worse for rather more control and supervision. He hardly ever set foot in one of the boarding houses, and when he did so, it was so exceptional an occurrence that it caused something like a sensation. He was, however, ready, when called upon, to give the house-master all the

weight of his support, and any interference on his part was characterised by his usual tact. In one case a rather inefficient house-master had retired, leaving his house in anything but a state of discipline. It was dominated by several big unruly boys, and the monitors were quite unable to cope with them and keep order during the evening preparation, or "Banco," as it is called at Charterhouse. The new house-master, a man of a very different type, realised that strong measures were necessary, and told the boys that he would himself hold an extra Banco from two to four o'clock on the following Wednesday afternoon. He then asked the Doctor if he was justified in doing this, and of course obtained his full approval. Wednesday duly arrived, and the boys were all assembled in "long room," when, at about ten minutes past two, to the surprise of everyone, in walked the Doctor. He merely looked round, and beckoning the house-master quietly into a recess by the window, said, "S., would you mind sending for your head monitor to take your place? There are one or two things I want to talk to you about, and we might go up to your study and smoke a cigar." The change was effected, the ringleaders, who had turned white at the Doctor's entry, shivered, and wondered what dire punishment was being devised for them by the two upstairs, who sat enjoying themselves and conversing about any other subject under the sun than this particular one. Henceforth peace reigned in the house, and the monitors had no more trouble.

Dr. Haig Brown likewise, as I have already said, gave a very free hand to his form masters. This was pleasant enough for them and advantageous, in so far as their individuality and originality were thereby unfettered. But the school certainly suffered from want of system

and the absence of proper continuity between the work of one form and that of another. These defects may have been due to deliberate policy rather than to mere carelessness or negligence on Dr. Haig Brown's part, but defects they undoubtedly were. Granted that some or many of the individual masters in their own particular spheres might have done all the better work for this freedom, yet even originality may be dearly purchased, and a greater controlling force was certainly needed to make the curriculum of a form fit properly into that of the one next to it.

The Doctor's relation to the form masters was not, however, one of pure negation. No one had a greater power of seeing through a stone wall, and he always had a pretty shrewd idea of what was going on in the different forms. He did not go round and take them by turns, as some Headmasters have the habit of doing, but the story is told that he performed this office once involuntarily, and it is said to be the only instance in which he was ever "scored off," though probably no one enjoyed the score more than the victim himself. One of the masters had a way of being frequently ten minutes or so late for half-past nine o'clock school. It was the custom for the boys to remain outside their class-room door till the master appeared, and then to go in with him. The Doctor, who nearly always took a stroll round at this time, noticed the lateness of the master and made up his mind to give him a lesson. One fine day, a few minutes after half-past nine, he marched the assembled boys into the class-room, and proceeded to take them himself. Presently the master arrived on the scene, but having a sense of humour was equal to the occasion. He suspected what had happened when he saw no sign

of his boys; so he opened the door, murmured with an apologetic smile, "Oh! I beg your pardon," and promptly withdrew, leaving the poor Doctor in undisturbed possession for the next hour, a result he had not bargained for.

He never called a masters' meeting. If he ever had, he would possibly, like Lord Clive on the single occasion on which he held a council of war, have refused any advice offered him. He was a man of action rather than words, and did not put much faith in formal talking. But his relations with the masters were of the friendliest, and he was always ready not only to help them but to listen to any suggestion made to him by individuals. On the friendship and assistance of two masters, Mr. Page and Mr. Girdlestone, he especially relied, and every Sunday afternoon the trio might be seen starting off on their weekly walk, which came to be one of the great institutions of Charterhouse. Mr. Page has been already mentioned as the brilliant Sixth Form master. He combined scholarship with breadth of mind, and his advice on all educational questions must have been invaluable. If Mr. Page had genius, Mr. Girdlestone's striking characteristics were strong practical common sense and power of organisation. It is not for an outsider to pry into these secrets, but one can imagine the countless ways in which the Doctor must have relied on his sage counsel. The ordinary Carthusian will as a rule associate him with the lighter side of school life. Truly the lines of the Charterhouse boy were cast in pleasant places. It was his lot to live in one of the healthiest as well as most beautiful spots in England, and to enjoy the utmost freedom compatible with sound school discipline. And what nature was unable to supply in the way of enjoyment, Mr. Girdlestone contrived his best to make provision for. He spared no pains in arranging,

with the full sanction and encouragement of the Doctor, an admirable series of entertainments on Saturday evenings throughout the winter (an element not to be despised in a scheme of education), and was always to the fore in every good work that contributed to the greater happiness of the boys. It is impossible indeed to estimate the value to a Headmaster of a coadjutor of such gifts and public spirit. Another loyal and devoted friend, to whom he was much attached, especially in later years, was Mr. W. Moss. A member of a distinguished family of scholars, and, like Mr. Page, brought up in the fine old classical traditions of Shrewsbury School, Mr. Moss was at the same time the most genial and popular of masters. Certainly Charterhouse is under no little obligation to Shrewsbury for having given her two such excellent representatives of her many famous sons.

There was no tutorial system at all at Charterhouse such as exists at Eton, and, as far as his work went, a boy was responsible only to his form master, and indirectly through him to his house master. It was the custom, however, in the late 'seventies and 'eighties, for one or two of the masters to offer to do voluntary work with the boys in the Sixth preparing for scholarships. The pioneer in this movement, to whom many of us owe a deep debt of gratitude, was Dr. C. C. Tancock, afterwards Headmaster successively of Rossall and Tonbridge Schools, and he was ably seconded by others such as the Rev. F. S. Ramsbotham and Mr. A. H. Tod. The Doctor also permitted one or two masters to give extra tuition for payment to boys working for special examinations such as matriculation, but this was not general. Where there was a capable and zealous staff, such as existed at Charterhouse, this voluntary system of extra tuition

worked well, and it went a great way to remedy what was one of the chief blots of organisation under Dr. Haig Brown, the unwieldy size of the highest form, which comprised the Sixth properly so called and the Under Sixth for the great majority of lessons. Indeed, throughout the School the forms were far too large, often numbering nearly forty boys, though the mathematical divisions were much smaller.

As to the more theoretical questions which are so often discussed nowadays, Dr. Haig Brown rather held aloof from them. Not that he was not interested in anything that bore on education, but, with his habitual distrust of empty oratory and his dislike of publicity, he studiously avoided taking a prominent part in any of the great controversies of the day. He did not frequent the Headmasters' Conference, though when it was held at Charterhouse he had to take the chair; and perhaps only one who knew him might have detected the occasional flicker on the mouth or gleam in the eye, as he sat there during the two long days. On such subjects as the training of secondary teachers he undoubtedly took the more conservative view, thinking that a boy who had himself been through the various forms of a public school had probably gained most of the experience that training could give, and that a teacher was born, not made. Anything, too, in the nature of Government interference would have been repugnant to his most cherished notions. But alike on questions of high educational policy and of practical detail he always maintained an attitude of imperturbability. No opposition or hostile criticism, whether of the public or parents, could daunt him, and he always pursued steadily the course he believed to be right, not with the obstinacy of a weak

man, but with the coolness and courage of a strong one. On no occasion was his nerve ever known to fail him.

It is so necessary to lay stress on Dr. Haig Brown's personality and practical qualities as furnishing the explanation of his great success, that there is some danger of his purely intellectual gifts being put into the shade. These alone would have sufficed to provide a reputation for any less uncommon man. His wit and readiness in answer would have made the fortune of a politician. The story of his reply at a civic banquet at Godalming is probably known to most Carthusians. A local dignitary proposed his health and eulogised him as a man who could combine the *suavĭter in modo* with the *fortĭter in re*. The Doctor responded with the gravest countenance, and said that he felt quite overcome not only by the quality, but also by the quantity of the compliment just paid him. Many of the best examples of his wit have too much of a local or personal flavour to be repeated here, but the following, not being subject to this disqualification, may be cited as a fair specimen. He had stated in a written character of a boy that his behaviour at Charterhouse was generally good. The head of a Cambridge college asked him what he meant by "generally." His reply was, "When I say generally I mean not particularly."

His wit and sense of humour were of enormous assistance to him as a schoolmaster, and helped him where more solid qualities by themselves would often have been of little advantage. But they must not be regarded as the true foundation of his intellectual reputation. He possessed, in reality, mental gifts of a very high order. He had been a brilliant classic, and knew all the great Latin and Greek authors thoroughly. He never required to

get up a lesson beforehand for his form, and at a moment's notice would be ready with his explanation of any difficult passage. He was also an accomplished scholar in the more restricted sense in which the word is often used in England, and his translations into Greek and Latin verse cover the widest range from the severest tragedy to the lightest comedy. He could turn anything into Latin hexameters with equal ease, whether it was a passage of Milton or a proposition of Euclid, and it would be hard to say in which task he was more successful. Other schoolmasters have been as great, though perhaps hardly as versatile scholars as he ; but few, if any, have combined with their knowledge of the classics such a close familiarity with modern languages and letters. The Doctor was not only widely read in French and German literature (as well as Italian), but he could compose and speak in these two tongues almost as easily as in English. He often spoke in French at the conferences of French masters in England, and did so with ease and fluency. These accomplishments would be worthy of admiration in any Englishman ; but they are all the more remarkable when we take into account the fact that the Doctor had never had any long period of leisure. Most modern language masters have spent at least a year abroad, but Dr. Haig Brown had ever since taking his degree at Cambridge been steadily engaged in educational work. He had paid merely the usual flying holiday visits to the Continent, and it was but the scanty leisure hours of a strenuous professional life that he could devote to these and similar pursuits. It was only his extraordinary mental capacity that enabled him to acquire in weeks what the average man would have taken months to assimilate far less perfectly.

Dr. Haig Brown was always an omnivorous reader, though until his retirement from the Headmastership he had of course comparatively little time at his disposal. He would make up his mind in ten minutes or so whether or not a book was worth reading, and if he thought it was he would always go through with it to the end. His chief delight was in pure letters as such, and his field extended over half a dozen or more languages. Thus he would re-read Sophocles or Horace periodically, and then perhaps turn to the Psalms in Hebrew. As a rule he did not choose books deliberately for their matter; but though, for example, he had apparently no particular bent for such a subject as metaphysics, yet you might talk to him of, say, Berkeley or Hume or Kant, and he would seem thoroughly at home and enter on a discussion with zest. He also took a keen interest in current events, and, though naturally he did not concern himself actively with politics, he followed closely all the great questions of the day.

He did not go far afield into the realms of authorship. He wrote the standard history of Charterhouse in a work entitled "Charterhouse, Past and Present," beginning with the foundation of the *Grande Chartreuse*, and then tracing the varied story of its offshoot in London down to his own days. He collected a number of translations into Greek and Latin by Carthusians, in which such names as Lushington and Jebb and Nettleship figure prominently, in a volume entitled "Sertum Carthusianum," and in 1905 his daughter, Evelyn Cœlia Haig Brown, collected and issued a selection of his many translations and occasional verses in a book to which he gave the name "Carthusian Memories." Here may be found not only translations into Greek, Latin, French and German, but

verses of every variety and description, including the School song for Christ's Hospital (given in Chapter I.), many prologues written for theatricals at Charterhouse with allusions to topical subjects, songs for cricket and football house clubs, and other products of his ingenious and versatile brain. This fine translation from Racine reveals poetic gifts of no mean order :—

RACINE'S CANTIQUE SPIRITUEL.

Plainte d'un chrétien sur les contrariétés qu'il éprouve au dedans de lui-même.

Mon Dieu, quelle guerre cruelle !
Je trouve deux hommes en moi.
L'un veut que, plein d'amour pour toi,
Mon cœur te soit toujours fidèle,
L'autre, à tes volontés rebelle,
Me révolte contre ta loi.

L'un, tout esprit et tout céleste,
Veut qu'au ciel sans cesse attaché,
Et des biens éternels touché,
Je compte pour rien tout le reste ;
Et l'autre, par son poids funeste,
Me tient vers la terre penché.

Hélas ! en guerre avec moi-même,
Où pourrais-je trouver la paix ?
Je veux et n'accomplis jamais.
Je veux ; mais (ô misère extrême !)
Je ne fais pas le bien que j'aime,
Et je fais le mal que je hais.

Ô Grâce ! ô rayon salutaire !
Viens me mettre avec moi d'accord.
Et, domptant, par un doux effort,
Cet homme qui t'est si contraire,
Fais ton esclave volontaire
De cet esclave de la mort.

Idem Anglicé.

My God! how fierce the strife!
Two minds within me dwell:
This bids me love Thee well
And yield to Thee my life,
While that, with disobedience rife,
Would from Thy law rebel.

This, by Thy Spirit taught,
For heaven claims all my love,
And, set on things above,
Counts all below but nought;
While that, with deadly burden fraught,
Earthwards my soul would move.

Oh! thus at war within,
Where can I peace attain?
I will—but all in vain,
Such misery hems me in;
I love the good, but yet abstain,
I hate but *do* the sin.

Oh! light of saving grace;
Let me be no more twain;
Gently my heart constrain,
My rebel will efface;
Give me among Thine own a place,
And break death's slavish chain.

I subjoin here a few specimens of his lighter muse. Some further verses and translations will be found in an appendix to this chapter.

FAREWELL, TOBACCO.

Farewell, Tobacco! Many a year
I've held thee, it may be, too dear:
Our friendship now at length must cease,
But, prithee, let us part in peace;
And let not what we loved of late
By sudden change be turned to hate.
I owe thee much. Oft hast thou lent
To lonely hours a calm content,

Or brought to ease the labour'd brain
Inspiration's fairy train,
While worldly thought and carking care
Have vanished, like thy smoke, in air.
But since thy breath may noisome prove
To my late blossomed flower of Love,
Twelve years' acquaintance here I sever,
And bid thee now farewell for ever.

Idem Latiné.

Herba Nicota vale ! Si longos forte per annos
Peccavi nimiâ te coluisse fide,
Hic tandem nostro modus est ponendus amori,
Discidio tali sit procul ira, precor.
Neu, mihi quod nuper vultu ridebat amico,
Tam subitas odii discat habere vices.
At tibi debemus multum : nam saepe diei
Mutabas placidâ taedia laetitiâ ;
Saepe laboranti referens solatia menti
Phantasiae adstabat, te duce, blanda cohors.
Aerumnaeque humiles tormentaque edacia curae
Te procul in ventos, fumus ut iste, dabant.
Sed ne forte tuâ damnum sibi contrahat aurâ,
Qui mihi nunc tenerâ fronde virescit amor ;
Bis sex annorum communi foedere rupto
Audet in aeternum dicere lingua vale.

To Alice

On Her way to Paris.

O daughter mine
On the ocean brine,
My loved and wandering Alice,
From the ills of the sea
May you be kept free
In the crossing from Dover to Calais.

And when at last
Your pleasure is past,
And once more you have to come over,
I pray you may find
The sea quite as kind
In the passage from Calais to Dover.

Idem Gallicé.

O ma fillette aimée
Par les ondes bercée,
Mon Alice, qui voyageant allais,
Que tu sois protégée
De la mer enragée
En traversant de Douvres à Calais.

Quand après ton plaisir
Il te faut revenir,
Et le trajet encor se découvre,
Que les flots aussi doux
Te portent sans courroux
Au passage de Calais à Douvres.

NONSENSE RHYMES.

There was a young man of Nepal
Who went to a fancy-dress ball.
He thought t'would be fun
To go as a bun,
But the dog ate him up in the hall.

—*Anon.*

Idem Gallicé.

À Népâl, un jeune homme enjoué
Se rendait à un bal costumé.
Il le trouvait fort beau
D'y aller en gâteau,
Mais le chien le mangea à l'entrée.

There once was a new motor car
Which Papa gave to dearest Mamma.
In spite of our groan
They went out alone.
You ask if we're orphans? We are!

—*Anon.*

Idem Gallicé.

Papa trouva un automobile
Pour la chère Maman, don utile.
Bientôt malgré nos cris
Il sont tous deux sortis.
Es-tu orphelin ? Question futile !

There was a young lady of Riga
Who went for a ride on a tiger ;
They came back from that ride
With the lady inside,
And a smile on the face of the tiger.

—*Anon.*

Idem Latiné.

Vehebatur tigris tergo
Cum risu Rigensis virgo :
Ambo mox domum reversi,
Ridens tigris incedebat,
Virgo in alveo latebat.

Dr. Haig Brown was very fond of pictures, and one of his chief pleasures in holiday time was to visit one or other of the great European galleries, most of which he knew well. It cannot be said that he did more than maintain a benevolent attitude towards art education at Charterhouse, which was of course purely voluntary, but he was greatly interested in the starting of the "Greyfriar" in 1884, which I believe was the first and is almost the solitary example of an illustrated public school periodical. This paper, which has done much to encourage drawing at Charterhouse, continued always to receive his hearty support. He had himself no ear for music, but he recognised its importance in education, and was ever ready to do what he could for the School choir and other musical institutions at Charterhouse. He did not achieve the

results that the equally unmusical Thring did at Uppingham, but any boy, whose parents desired it, had every facility for receiving a musical education and good teaching in the violin or any other instrument, and the School concerts and oratorios often reached a high level of excellence.

It will be admitted, I think, that Dr. Haig Brown had not only exceptional mental powers, but that through them he gathered to himself a store of culture which need not have shamed any man of leisure. And yet he was not a man of leisure, but the busy Headmaster of a great School, and moreover took upon himself burdens under which most other Headmasters would have staggered. He had no secretary and no bursar. All the finance and accounts of the School were entirely in his hands. The general correspondence with regard to the admission of boys and such matters was all conducted by him—surely a gigantic task when we remember all his other multifarious duties, including the management of a large boarding house of sixty boys. That he was able to bear such a load on his shoulders, broad and strong though they were, can only be explained by the fact that it had grown gradually from the time when the School numbered less than 200. It was like the case of the old Greek athlete who daily carried a calf into the stadium, without feeling the imperceptible increase in weight, till it became at last a full-sized ox. But, even so, he could hardly have accomplished what he did but for his business-like habits and splendid memory. He deliberately refrained from keeping his correspondents' letters or copies of his own, and he never found himself in any difficulty in consequence of this practice.

Yet he never appeared hurried or flustered, and always

seemed to have leisure for his own avocations. But his interests ever centred in the School, and his particular hobby, or almost passion, consisted in adding, bit by bit, to its buildings and equipment. One year it would be a new Hall, another, science rooms and laboratories, or perhaps a swimming bath, and so on. He was always ready to ask the Governing Body for money for such purposes, and they on their side played their part generously. When he set his heart on any addition or improvement, he was never at a loss for an ingenious suggestion for raising money or turning some venture to profitable account. No detail was too insignificant for his consideration, and there was nothing which he regarded as outside his province. He designed the swimming bath himself, with the assistance of Mr. Leonard Marshall, and was practically his own clerk of the works. He much wanted a marble floor, but felt that the expense would be too great. One day, however, a possible solution of the difficulty occurred to him. What, he wondered, became of the slabs cut out to make holes in washhand stands? He made enquiries of a big firm of manufacturers and got a consignment cheap. These supplied the floor he wanted, the interstices being artistically filled with a hard black composition.

He took great interest in the Museum from the point of view of both art and natural history. The arrangement of it was entrusted to two very able Old Carthusians among the masters, the Rev. G. S. Davies, a high authority on antiquities and art, and Mr. O. H. Latter, who has done much to arouse an interest in natural science among the boys; and I am told that it is one of the very best to be found at the public schools. When a Mr. Stafford of Godalming died, giving to Charterhouse in his will the

option of buying his magnificent collection of birds, subject to certain conditions, for the very low price of £400, part of which sum was raised by subscription, he eagerly recommended the Governing Body to supply the balance of the purchase money, and he never lost an opportunity of further enriching and adorning the School he loved so well. When at last he passed from Headmaster to Mastership, he was happily still able to help in the cause he had so much at heart.

This analysis might perhaps be carried further, but enough has been said, I think, to show the remarkable variety of gifts which Dr. Haig Brown possessed. Is it possible, then, to summarise the causes of his greatness as a Headmaster—for a great Headmaster he emphatically was? Wit, scholarship, industry, and devotion to their profession—these and similar qualifications others have possessed in varying measure, and yet have been written down failures. Over and above them there was in Dr. Haig Brown a force or weight, call it by what name we please, which carried him triumphantly over all obstacles. Mistakes he made not a few, sins of commission and still more perhaps sins of omission, though in regard to the latter it must be remembered that there was often method in his very repudiation of method. Yet he had strength to live them down, and at the same time to hold his own against opposition that would have crushed a smaller man. Tact, too, he possessed, and knowledge of the world, and above all he was free from any taint of scholastic pedantry or educational faddism.

> "He was a man, take him for all in all,
> I shall not look upon his like again."

But to most of us he was not merely a Headmaster, but a lifelong friend. Whether at School or in later

days, there was no one, we felt, who possessed a larger fund of generous sympathy, or greater genius for friendship. And if we happened to gain any small success in after life, he was always one of the first to express his pleasure, a genuine pleasure both for the sake of the individual and the School he represented. Nowhere did we receive a warmer welcome than when we went back to see him, whether at Godalming or at the beautiful old Master's Lodge in London, and to the very end, after he attained his four score years and more, he was always the same, the most sympathetic of friends, the most alert and interesting of companions. When we think of this large-hearted man, and his strenuous life, of his many-sided interests, and his indomitable will, we can hardly help recalling the lines in "Rugby Chapel" addressed by Matthew Arnold to his great father :

> O strong soul, by what shore
> Tarriest thou now ? For that force,
> Surely, has not been left vain !
> Somewhere, surely, afar,
> In the sounding labour-house vast
> Of being, is practised that strength
> Zealous, beneficent, firm !

APPENDIX TO CHAPTER IV

The following is one of several hymns written by Dr. Haig Brown for Founder's Day at Charterhouse :—

HYMN.

Founder's Day.

Auctor omnium bonorum,
Vita fortium virorum,
Spes salutis homini ;
TIBI reddimus honorem
Propter nostrum conditorem,
Servitorem Domini.

Ille manu plantam sevit,
Quæ tuo favore crevit
Et viget perpetuo ;
Ille dedit Deo data,
Inde domus auspicata
Floret aucta decuplo.

Gaudet ætas puerilis
Et maturitas senilis
Quisque suis ædibus ;
Hæc ab omni malo tuta,
Illa literis imbuta,
In quietis sedibus.

Sed, quod est exemplo bono,
Omne fit ex Dei dono
Et descendit cœlitus :
Nihil ex nobis habemus,
Quas virtutes exercemus,
Sanctus afflat Spiritus.

Cuncta Dei majestatis
Cuncta Dei bonitatis
Proferunt indicia:
Nomen Ejus nos laudamus
Et libenter recitamus
Tanta beneficia.

He wrote a great many prologues and epilogues for School theatricals, one of which has already been given in Chapter III. The specimen here selected does not appear in "Carthusian Memories."

EPILOGUE.

Old Carthusian Theatricals 1878.

Apollo sometimes left his bow unstrung;
So in old times a Roman poet sung:
To quote the maxim of a later day,
Jack cannot bear all learning and no play:
Let none judge harshly then if 'mid the calls
Of graver duties our theatricals
Have found a place, and we have spent our leisure
On these attempts to give a harmless pleasure;
We claim no special merit—more or less—
We rested on *your* goodness for success:
To such endeavours you were always kind,
Indulgent critics, to all errors blind:
So in "Checkmate" none trembled for his art,
For none could fail to play a winning part:
The "Steeplechaser," ere he rode his race,
A good one too, was certain of a place:
And "Cinderella" from her sisters twain
Appealed for sympathy—nor asked in vain:
As for the moral, which some notice claims,
What play exhibits any loftier[1] *aims*?

[1] The part of one of the proud sisters in *Cinderella* was played by O. H. Ames, afterwards Major in the 2nd Life Guards, who, being the tallest man in the Army, rode at the head of the Jubilee Procession of 1897.

But just as hosts, arranging a repast,
Reserve the daintiest morsels for the last,
So we to-night have put upon our bill
A crowning effort of maturer skill:
But not their skill alone our hearts approve,
We prize more highly their Carthusian love,
Love fired by many a memory of old,
Love that burns still and never shall be cold.

Now "place aux dames!" for,[2] ladies fair, to you
Our fullest meed of gratitude is due,
Think not your kindness has been thrown away,
The brilliant crowds, that oft their homage pay
To your great talents, may with keener eye
The subtler beauties of your art descry,
But *they* can never feel, *they* cannot know
The bright enthusiasm, the fervent glow,
The generous impulse of a tenderer age
Which welcomes you to our Carthusian stage.

A few examples out of many are here given of his varied powers of translation into verse:—

Milton's Sonnet to his deceased wife.

Methought I saw my late espoused Saint
Brought to me like Alcestis from the grave,
Whom Jove's great son to her glad Husband gave,
Rescu'd from death by force, though pale and faint.
Mine, as whom washt from spot of child-bed taint
Purification in the old Law did save,
And such, as yet once more I trust to have
Full sight of her in Heaven without restraint,
Came vested all in white, pure as her mind:
Her face was vail'd, yet to my fancied sight,
Love, sweetness, goodness, in her person shin'd
So clear, as in no face with more delight.
But O as to embrace me she inclin'd
I wak'd, she fled, and day brought back my night.

[2] The Hon. Lady Sebright and the Hon. Mrs. Wrottesley, who assisted in the theatricals.

Idem Graecé.

ἔδοξα τὴν πρὶν σύζυγον νύμφην ἰδεῖν
ἥκουσαν, ὡς Ἄλκηστις, ἐκ τῶν νερτέρων,
ἣν Ἡρακλῆς ἔδωκεν ἀσμένῳ πόσει,
ὠχράν τε κἀσθενοῦσαν, ἐκσώσας μόρου·
ἡ δ', ὥς τις ἐκ κηλῖδος ἔκπλυτος λόχου,
ἣν τῷ νόμῳ κάθαρσις ὤρθωσεν πάλαι,
οἱάν τ' ἔτ' αὖθις ἂν θέλοιμ' ἰδεῖν μάκαρ
ἐλευθέραν κατ' ὄψιν οὐδ' ἀπειργμένην,
ἦλθ' εἵμασιν λευκοῖσιν ἠμφιεσμένη
ἁγνοῖς ὁμοίως ταῖς ἔτι ζώσης φρεσίν.
κάρα καλυφθεῖσ', ἀλλ' ὅπως ἔδοξ' ὁρᾷν,
χάρις τ' ἔρως τ' εὔνοιά τ' ἐκ τῶν ὀμμάτων
ἔλαμψαν, ὡς οὐ πλεῖον ἐξ ἄλλων ποτέ·
εἶθ' ὡς χέρας μοι περιβαλοῦσ' ἔκυψ', ἐγὼ
ἐγρήγορ', — ᾤχετ', ἦγαγεν δ' ἕως σκότον.

DAS BÄCHLEIN.

Du Bächlein, silberhell und klar,
Du eilst vorüber immer-dar,
Am Ufer steh' ich, sinn' und sinn'
Wo kommst du her? wo gehst du hin?

Ich komm' aus dunkelm Felsen Schoos,
Mein Lauf geht über Stein und Moos,
In meinem Spiegel spielt so mild
Des schönen Himmels freundlich Bild.

Drum bin ich immer frohen Sinn
Und eile fort, weiss nicht wohin,
Der mich gerufen aus dem Stein,
Der, denk' ich, wird mein Führer sein.

GOETHE.

Idem Anglicé.

Clear little rill, like silver bright
Thou hurriest on in ceaseless flight;
I stand and commune with my soul,
Whence cam'st thou forth? where lies thy goal?

The rock's dark bosom erst I left,
Through stone and moss my way I cleft,
Now, mirror-like, my waves express
Heav'n's own reflected loveliness.

So on, still on, with spirit gay,
Not knowing where, I haste away:
For surely HE will be my guide
Who called me from the mountain-side.

FOR GUEST BOOK AT GLYNWOOD, ATHLONE.

Fair, Glynwood, is thy crown of leafy green,
Sweet are thy wavy fields of emerald sheen,
But fairer, sweeter far the love that bade
Four wanderers welcome to thy sylvan shade,
And made thy name a memory of joy
Which distance shall not dim, nor time destroy.

Si je dure cent ans, tous les jours de ma vie
De Glynwood la pensée est à jamais chérie.

οὐδὲν γλύκιόν ἐστιν εὔφρονος φίλου,
ἔχεις δὲ τέκμαρ τῶνδε τὴν Κοίλην Νάπην.

Curâ solutus et gravi negotio
Hic in quietis sedibus
Interque amœni ruris undantes sinus
Dulcemque amicorum chorum
Vires refeci; tanta, Vallombrosa, habes
Lenimina ægritudinis.

A selection of translations into Latin Prose by a number of distinguished scholars was published by Professor G. G. Ramsay, LL.D., Litt.D., in 1894. Three pieces were contributed by Dr. Haig Brown, and one of them is reproduced here by kind permission of Dr. Ramsay.

"Ye pretend to a commonwealth. How amend ye it by killing of gentlemen, by spoiling of gentlemen, by imprisoning of gentlemen? A marvellous tanned commonwealth. Why should ye hate them for their riches, or for their rule? Rule, they never took so much in hand as ye do now. They never resisted the king, never withstood his council, be faithful at this day, when ye be faithless, not only to the king whose subjects ye be, but also to your lords whose tenants ye be. Is this your true duty—in some of homage, in most of fealty, in all of allegiance—to leave your duties, go back from your promises, fall from your faith, and contrary to law and truth, to make unlawful assemblies, ungodly companies, wicked and detestable camps, to disobey your betters, and to obey your tanners, to change your obedience from a king to a Ket, to submit yourselves to traitors, and to break your faith to your true king and lords?

If riches offend you, because ye would have the like, then think that to be no commonwealth but envy to the commonwealth. Envy it is to impair another man's estate, without the amendment of your own; and to have no gentlemen, because ye be none yourselves, is to bring down an estate and to amend none. Would ye have all alike rich? That is the overthrow of all labour, and utter decay of work in this realm. For who will labour more, if, when he hath gotten more, the idle shall by lust, without right, take what him list from him under pretence of equality with him? This is the bringing in of idleness which destroyeth the commonwealth, and not the amendment of labour which maintaineth the commonwealth.

SIR J. CHEEKE.

"Scilicet rem publicam affectatis! Num quid in ea re proficitis optimatibus trucidatis, optimatibus spoliatis, optimatibus in uincula coniectis? O miram coriariorum rem publicam! Num igitur uel quod diuites sunt uel quod imperium capessunt, illis est inuidendum? Imperium dico? Illi enim nunquam sibi tantum imperii uindicauerunt quantum uos hodie uindicatis; illi regi nunquam obstiterunt; illi ministris eius nunquam non obtemperauerunt; illi etiamnunc fidem seruant: uos autem infidi non modo ipsum erga principem cuius in regno ac dicione estis, sed etiam erga dominos quorum agros colitis. Num uero sic agentes in officio estis—multi enim iure iurando, plures fide data, omnes lege estis obstricti—ut muneribus relictis, foederibus ruptis, fide uiolata, moribus et innocentia corruptis, coetus iniustos habeatis,

contiones scelestas aduocetis, castra iniqua ac detestanda capiatis, ut bonis hominibus neglectis, coriariis pareatis, ut regem Regulo commutetis, et scelestorum dicto audientes erga regem uerum ac dominos fidem fallatis? Quod si uobis diuitiae sunt inuisae propterea quod uos eadem desideratis, istud uero non est rem publicam constituere, sed potius rei publicae inuidere. Nam inuidorum est alterius rem deterere, nec suam augere, tum uiros liberales expellere propterea quod uos non liberales estis, istud est ciuitatem proruentis nec in melius promouentis. Omnesne uultis paribus frui diuitiis? Ita uero opera omnis interit, ita quaestus in hac re publica pereunt. Quis enim operam quaestui dabit si pluribus congestis diuitiis, ignauissimus quisque, tanquam par sit, libidine et iniuria quas libet res corripiet? Sic autem infertur ignauia, quae rei publicae damno est, non lex lata est labori quo res publica continetur.

CHAPTER V

INCIDENTAL WORK AS HEADMASTER

By Sir ARTHUR STOKES, Bart.

"So he fed them with a faithful and true heart, and ruled them prudently with all his power."—Psalm lxxviii. 73.

Memories of early days at Godalming—The daily round—The system of internal government at Charterhouse—The value of responsibility as an educational force—The exercise of tact and wit with boys and with parents—The newspaper clamour of 1886 and its effects on the school—The appearance and the manners of Thomas Sutton—Memories of a pervading presence—The ideals of a teacher of men.

DR. MACAN has dealt fully with the removal of Charterhouse and the success of that task. Mr. Campbell has given, in the chapter preceding this one, an account of great scholastic and administrative powers. The scope of this chapter is the consideration of Dr. Haig Brown's relations as Headmaster to boys and their parents, and some account of the government of boys by one another, which was to his mind an indispensable part of a sound scheme of educational development.

Especially was a master hand needed to guide, control, and consolidate the school newly translated to its country home. Usually, new boys form but a small fraction of the community in a public school. But it must be

remembered that the numbers at Charterhouse in 1872 and the few following years were increasing with very exceptional rapidity, from 120 on arrival at Godalming, to the full complement, as it was for some time considered, of 500, which number was reached in less than four years.

There is some indication, but very little, of the anxiety with which this rapid growth was watched, and of the unremitting care with which the consequent difficulties were surmounted, in the dignified and modest words which Dr. Haig Brown uses to describe these four important years in "Charterhouse, Past and Present."

"The removal worked a very speedy change on the fortunes of Charterhouse. The increase from quarter to quarter was very large, and it was found necessary after the first quarter to institute an admission examination. But under all circumstances great difficulties were created by the large influx of new boys, all about the same age, to whom the ways of a public school were novel and strange, and these difficulties caused much labour and serious anxiety to those who had the charge of Charterhouse; but all occasion for such anxiety has long since passed by, for the School reached the number of 500 in September, 1876. Since that date it has settled down into regular working order."

The first impression of a small boy at Charterhouse was that the direct relations between himself and his Headmaster were few and far between. He would no doubt receive from time to time a kind word or two from him, but, unless the youth were particularly wicked or unfortunate, he never had any immediate contact with the Doctor in matters of discipline—probably much to his

relief, for the Doctor did not give the impression of being a man to be trifled with. He was great, but he was far off. He would be seen at morning chapel; if the boy were in his house, he would see him in long-room at evening prayers, which consisted of a lesson, generally rather short, read by the monitor of the week, and then a few prayers read by the Doctor himself, or in his absence by the head monitor. Then the "Unders" went to bed, and at 9.30 the Doctor, followed by the monitor and the butler, went round all the bedrooms and cubicles, exchanging "good-nights" with the boys. After going round he would usually have a little conversation with the monitor, probably on matters connected with the internal business of the house; then he would disappear and be seen no more that night, unless there happened to be a most unusual amount of noise.

It was very seldom that he interfered in matters of house discipline; that was not his idea of the way a house should be managed. More than once he remarked that he would not undertake to carry on a public school without a strong monitorial system. There is now some system of the kind in every English public school, and it is this fact which constitutes the main difference between them and any other schools in the world. But it is probable that in few schools has the idea of self-government by boys, and absolute trust in them when once chosen to occupy positions of responsibility, been carried out to a greater extent than at Charterhouse under Dr. Haig Brown.

Some account of the system of house government in the years 1872–1877 will show that a monitor's duty was by no means a sinecure. In a house of sixty boys there used to be four monitors, each of whom was

responsible for order in the house for a week at a time. His special duties were to read grace before and after dinner; to call over those who were in under school at "Adsum" on half-holidays, reporting to the House Master those who were absent; to take Banco (*i.e.*, superintend the preparation of work by the boys in under school, numbering about forty as a rule) between 7.30 and 9 p.m.; to read the lesson at prayers and take "Adsum" afterwards; then to go round with the Doctor as described above; and, last but not least, to prevent any disturbances during the evening.

A monitor had many privileges, the most important being the right of fagging. In 1872 there was also a class called "Uppers," who had many of the monitorial privileges, including that of fagging, combined with a delightful freedom from responsibility, their only recognised duty being to lend moral assistance to the monitors in the execution of their work. The *raison d'être* of the uppers was, apparently, to accustom boys gradually to a position of authority, but the system did not work entirely well, and was ultimately discontinued.

The first six fellows in the sixth form were "School Monitors," a very important body, exercising on a larger and wider scale the same kind of duties as those which fell to the lot of monitors in the different houses.

In 1872 all monitors and uppers had the power of inflicting corporal punishment. This power was finally restricted to the head of the house, and could only be exercised in the presence and with the approval of the other monitors, subject always to a right of appeal to the house-master—a right which was practically never used. Whatever may have been the case in earlier times, this revised system worked remarkably well, and provided the

necessary means of enforcing discipline, together with a sufficient check on any misuse of power.

Carthusians, and others who are interested in this subject, will naturally wish to know how far this system originated with Dr. Haig Brown, and to what extent he inherited it from his predecessors at Charterhouse. In answer to inquiries on the subject, I have received the following notes, very kindly supplied to me by a correspondent who was at Old Charterhouse as a boy, and whose connection with the school from that time onward entitles him to speak with the highest authority on the point in question :—

"The monitorial system was in full swing in 1863, and was indeed a much stronger engine at that time than now, merely from the fact that house-masters, especially in Gownboys, took far less part in the internal government of the houses than was afterwards the case. It was a rare thing in Gownboys to set eyes on a house-master except at evening prayers; and the monitorial system had grown strong in proportion. It was on the whole a very valuable engine, which worked well, though of course it had its imperfections, and it put at times tremendous power into the hands of the monitors, which was, of course, not always discreetly used. But there was a strong sense of responsibility running through the system, and the mere fact that the discipline of a house mainly depended on the strength of its monitors was a factor in the production of a strong, though not always unblamable succession. When, after the change to Godalming, in the growth of new houses each house-master to some extent had to take his own house in hand and create its discipline as if *de novo*, it followed that the

monitors' power became somewhat secondary compared to its earlier condition.

"The monitorial system at the date (1856–64) when I first knew it was hardly the lineal descendant of the Præpositi system of Russell, though it may have been thought out from it. It differed very essentially. Russell's system was to take in each form, from the Petties upwards, a clever boy and make him præpositus to the form. This boy was chosen for practical teaching purposes—and not for moral purposes: for disciplinary purposes merely so far as they were indispensable to teaching. (Very chaotic discipline resulted, I have always heard.) What happened in the houses I have no idea, but I presume that there also they must have had some kind of a præpositus system. However, I believe that the development of the monitorial system was due to Saunders, and no change took place under Elder or Elwyn.

"Gownboy monitors, four in number, alone were school monitors. Their duties were rather heavy. They had to sit in school at a special desk for the whole week of their office, and be there on duty for anything which was required of them. Their number was afterwards increased.

"Together with the monitorial system went the Fagging system, and the system of 'Uppers.' Here came in a very weak point. Directly a boy got into the Upper V. he was almost certainly made an upper. The rights were formally given by the Headmaster, and, though it was not an *ipso facto* right, it almost came to be considered as such. Once or twice only do I remember a boy getting into Upper V. and having to wait to be made an upper. It was the failure to use this adjusting remedy sufficiently that at times made the fagging system bear very hardly

on the fags of a given house. I can in my own fag days remember a time when we were very hard worked because the number of uppers was too great in proportion to the fags; and I think I am right in saying that on one occasion later there were as many uppers as fags in Gownboys. It must be remembered too that in those days fagging included very many things which have since disappeared from the programme. The system (which, if reasonably perfect adjustment could have been used, was good enough) had this further disadvantage when it was not kept properly pruned: there arrived into the Upper V. at times—after examination—a little heap of new uppers. Some of these, naturally, were the big stay-behinds, who, suddenly possessed of powers with no great responsibilities, became an injury to society and sometimes a serious thorn in the side of the monitors. This system was bound to disappear, and it did so. Here is a schedule of the Forms in 1856:

VI. Form 12 } Practically all having power to
Upper V. 16–20 } fag.
Under V. }
IV. Form } Neither uppers nor fags.
Shell. Head fags' form.
III. Form.
II. Form.
1st Form.
Upper Petties.[1]
Under Petties.[1]

"The House Monitors consisted of the head boys of each given house. In Gownboys they were practically

[1] These forms practically ceased to exist when the habit of sending boys to school at ten years old or under ended.

always members of VI. Form. In the other houses they were often enough members of Upper V., and I remember occasions when the houses had to supply themselves from Under V. The rule was to take boys strictly in order of the school. I remember only one case of this rule being ignored in Gownboys. The Head Monitor of Gownboys was head of the school. (He was called 'Captain of the School.') The head of the VI. Form was called in those days Captain of the Sixth.

"Dr. Haig Brown was a strong believer in the value of the monitorial system, and knew thoroughly the meaning of boys' influence over one another. He waged war upon the defective features of the 'Upper' system, and still more on the abuses of the fagging system which arose through big fellows in the Under V. using the privileges of 'Uppers' before they had achieved them. The Under V. in those days was a form into which the big idler got and rested—since at that point brains were apt to be required. It was always rather a dangerous form therefore in the eyes of the authorities, and fags were apt to suffer more from the services imposed on them by Under V. than from the legalised uppers. In fact, just as in these days Long Room abuses and formalised oppressions fall ten times more oppressively on small boys than anything which comes out of Hall, so was it then. The Doctor was a foe to the assumption of rights and authority by unauthorised persons just as he was a foe to the resistance of proper authority. Herein, as in many other things, his strong common sense and his refusal to tamper with sources of danger saved the school from running into very weak grooves. He was as sure to be down on a boy who resisted a monitor in the lawful exercise of his duty as he was to be down on a monitor who abused his trust.

"I do not think he took any strong steps with regard to the modification of the monitorial system. He did not add to the powers of the office nor take anything of importance away from it. The change in the balance of power which I spoke of at the beginning of these notes came in the order of events. I think I have heard him say that he would not attempt to run a public school without the monitorial system in so many words. Certainly it was an absolute part of his belief and method to make boys feel responsibility, and to use it both for the help of others and themselves. And no humbug or casuistry ever spoiled his clear manly vision in dealing with cases where fellows betrayed their trust. I never knew him hunt for an argument to excuse such an one."

The system of internal government which has been described above was moved with the school from London to Surrey, and proved susceptible of successful application to a community four times as great in the number both of boys and houses. It was a definite part of the education which the school provided, and, in many respects, perhaps, one of the most valuable parts. Objections to such a system may no doubt be raised; and in the light of maturer years and experience of other methods, it may be as well to consider briefly the usual objections urged by many critics and the weight of these objections.

In the first place, what of the monitors' form work? Were not the exercises, construes, and preparation of a Sixth form boy bound to suffer if he were set to do duties that a master might rather have been expected to perform? Was it fair to his parents? It must be allowed that to a certain extent the monitor's own work had temporarily to be subordinated to other demands on his time. A boy of

seventeen or eighteen who is practically responsible for a week at a time for the order and morals of a large house will certainly not be able during that week to give his whole attention to his studies. Indeed the masters who took the Sixth were generally quite willing to make allowances in the case of a fellow who pleaded that it was "his week." One case at least is known to the writer of a boy who, while there was a difficult situation in the house of which he was head monitor, tried too conscientiously to perform his monitorial and scholastic duties at the same time, and broke down in health for a time in consequence. These cases, however, were extremely rare, and in most houses the distribution of banco among the monitors, under a system by which each house monitor took only two half-bancos every week, instead of taking all banco every night of his week, did much to lessen the strain. And, even if work did suffer somewhat, is the attainment of knowledge the sole, or even the primary, object in that building of character which is the true education? Is wisdom to have no place? Knowledge, indeed, can be acquired more quickly, far more cheaply, and perhaps more soundly, in establishments conducted on lines very different from those of the great public schools. Carthusians, looking back upon their time at Charterhouse, will probably feel that they learned there a certain tact in dealing with others, with their superiors, their equals, and those below them, a certain capacity for adaptation, which they owe entirely to the *régime* of the place. To some the discipline of life may teach these things in time, but the process is apt to be somewhat severe and expensive, even if ultimately successful, and it is no small gain to go forth into the world with at least some preparatory training in these matters. If Charterhouse has in late

years produced fewer really brilliant scholars than might have been expected, she has at all events her fair average of men filling with credit positions of responsibility all over the Empire, many of whom seem to show a certain preference for "tight corners," and an adaptability to them which we do not hesitate to claim as a result of a Charterhouse education under Dr. Haig Brown.

But did not his system, it may be suggested, send forth into the world a collection of insufferable "prigs," as the great Arnold himself was accused of having done before him? Certainly not on the side of mental precocity. The Doctor, though always willing to discuss any subject with anyone, was by no means fond of leading on his pupils to contemplate abstract or difficult questions, and a Carthusian usually left the school with a quite sufficiently humble opinion of his own intellectual abilities. But if he were one of the leading members of the Sixth, he certainly left with a very considerable idea of his own importance. And this may be pardoned him when we consider that for a year or more he had been wielding powers and responsibilities in some ways greater than he would ever hold again, and that he was under nineteen. Any undue "side" which he may have had did not as a rule last much longer than his first summer holidays—Oxford or Cambridge, Woolwich or Sandhurst, soon settled that; indeed a far greater, because less noticed, danger lay in his sudden freedom from the restraints of responsibility. He was only too glad to lay aside the burdens of greatness and enjoy to the full the delights of an irresponsible existence.

Finally, was not this great trust placed in the monitors sometimes misused? Practically never. The Doctor was an excellent judge of character, and he would not trust

a fellow until he thought him worthy of trust. Then his confidence, once given, was absolute and complete. If it were forfeited, it would never be bestowed again. And we knew it.

The system was based on a complete understanding of the mental composition of a boy,—at least of the British version of him. Whether the foreign youth is constitutionally different, or whether he has never been given a fair chance of evolving the characteristics of English boyhood, is a question on which Englishmen have never been able to come to a satisfactory conclusion. Nor need it be discussed at present. The English boy has at any rate two virtues on which his masters may implicitly rely: first, a good working sense of justice; secondly, an extraordinary capacity for making himself worthy of trust, if trust is unreservedly placed in him. These two qualities make an excellent foundation for self-government. Justice a boy must have. Severity he does not mind; indeed he rather likes it; but it must be just. Weakness in his authorities he abhors, while he makes his profit of it. So a master may fairly trust to the public opinion of a community of boys to see that no great injustice is done. As to severity, he must keep his eyes open to check that himself, if necessary, and strictly limit the punishments which the young magistrates may legally inflict.

And there is no such power over boys as trust in them. The rights and privileges of a monitor were bestowed by the Doctor at a private interview in his study. Very few words were used, but those were much to the point. Many look back on those few minutes as one of the turning-points, if not *the* turning-point, of their lives. There are among boys, as among men,

some few who "need no repentance," some few, perhaps, who are incapable of it. But the large majority (I refer now to boys of sixteen and seventeen) are the frivolous; those who, without being morally bad, are morally weak; who are inclined to overlook in their friends things which in a short time they may come to overlook in themselves. For such the cold douche of responsibility is the one thing needful, and right well did the Doctor administer it. Boys went into that study; men came from it, though they knew it not.

And then we took the management of the school into our own hands, and "ran the entire show" by ourselves, so we thought, and so for our own good we were largely permitted to think, as long as things were going all right; it was our incentive and our reward. But when things didn't go right, we found to our great surprise that the Doctor knew a great deal that he was not expected to know, that we didn't intend him to know,—in fact, it slowly dawned upon us that there were very few things connected with the school that he did *not* know. How he knew them was a mystery to us, and a mystery it remains to most of us still. He was not of a bodily frame calculated to pass through keyholes; we knew that he was not the sort of person to listen at them; yet not a thing was done or spoken in private but straightway a bird of the air conveyed it to the Doctor.

Largely, perhaps, this omniscience was rather bluff, a power of putting two and two together which was seldom at fault. "S——," he once said to a boy in his house, "I believe you have a cash-box in your study. Please bring it to me unopened, and the key." S—— promptly brought the box, and, opening it, revealed a very consider-

able sum, which was deposited with the Doctor, who made no further inquiries. He was asked some time later how he knew that S—— had that money. "I didn't know," replied the Doctor, "I heard a small boy in cloisters say to another that he had drawn a horse: I knew that he did not belong to the Drawing School, and I thought it unlikely that he would draw a horse for personal amusement! I imagined that S—— would be at the bottom of it." The contribution of Saunderites to the Mission that quarter was considerably larger than usual. No one was punished, but the "sweep" was suppressed.

Moreover, he had a wonderful memory both for faces and facts. On one occasion the writer asked him if he knew all the fellows in the school;—there were more than 500 of them. "Oh, yes, of course I know them; and I think I know a good deal about a great many of them." A practical test would elicit an extraordinary amount of detail. He knew the most insignificant boy, his house, his Form, why he was not so high in his Form as he ought to be, when he came, who his father was, where he lived and what he did.

Dr. Haig Brown was a good scholar and a great disciplinarian; in knowledge and in teaching power others have equalled or surpassed him. But in wit, and in the tact which sometimes, but not always, goes hand in hand with a sense of humour, and, when it does, forms a combination that is quite irresistible, he was unrivalled amongst Headmasters. More than any of those whose *obiter dicta* have been handed down did he know how to lubricate the wheels of discipline with the oil of humour, to the immense benefit of the whole

machine. His was not the Olympian humour of the common-room, where the Dons of the past hurled their ponderous thunderbolts at each other, far above the heads and comprehensions of ordinary mortal men. His was the ready, rapier-like parry and thrust that we associate rather with the great diplomatist than the great schoolmaster. His pointed replies were obvious to the meanest intellect, but at the same time worthy of the greatest.

There was at New Charterhouse a certain timber erection called "Barn" (since happily relegated to more appropriate uses), in which the Sixth Forms of those days and their instructors froze in winter and stewed in summer, before the new class-rooms were built. This uneaseful building will be associated in the minds of many with some of the Doctor's best remarks. Perhaps he thought he owed us some compensation for having to consign us temporarily to such a purgatory; perhaps it was that the vagaries of the thermometer acted beneficially upon his mind; at any rate, when he entered with a peculiar twinkle in his eye, we expected something interesting and were seldom disappointed. It was here one day that he told us that he had just received a letter from a lady who had written saying that she wished to "inter" her son at Charterhouse! "I replied," he said, "'Dear Madam, I shall be happy to undertake your son.'"

All who knew him will readily picture the kind air of gentle gravity with which he replied to a small boy, who once said to him, "Please, sir, may you keep a bicycle here?" "Oh, yes, I believe I may: but I don't want to." It is reported that once in the garden of a certain house not far from Bridge, two boys were sitting

together. "I say," remarked one to the other, "I think old Bill might give us a half this afternoon." Suddenly above the wall which divided the garden from the foot-path appeared the head of "old Bill"; and after a moment's silent contemplation, he said calmly: "Oh, L——, is that you? I had no idea we were on such intimate terms."

These few anecdotes, with others which will be found in various parts of this book, will explain one of the reasons why he got on so well with the boys, especially with the senior ones, with whom he was often on terms of great intimacy. Boys like to have something in their masters which they admire, which they would imitate if they could; and a man who could make points in this style was one very much after their own hearts. Though he could be terribly severe and stern should occasion demand it, he very much preferred to arrange matters, when possible, by the exercise of his wonderful tact. He even practised it on children. There is a pretty story of how he found a little girl of about five tugging away at a small fir sapling recently planted. "Oh, Sylvia," he said, "I shouldn't pull that tiny little tree. But I'll tell you what you may do. You may go on Green, pick out the largest tree you can find there, and pull that up." The young lady toddled off delighted with the permission, and the sapling was saved.

He was always very fond of the little children of the community over which he presided. He had baptised them nearly all in Chapel, he knew them all by name, and mightily did his benevolent dignity impress them. A tiny boy was once taken on a Sunday afternoon to a performance of classical music in Hall, and was wearied by the long recital of a soloist at the piano. "Father,"

he said at last, "will he stop soon?" "I don't know, my boy," said his father, "you must keep quiet." After a further term of patient endurance, the child said: "Father, can't you make him stop?" "No, dear." Another pause—then, in an agonised whisper—"Father, can't the Doctor make him stop?"

In dealing with parents, Dr. Haig Brown, though always studiously courteous, sometimes employed a much more biting form of irony than he ever permitted himself to use to boys. To a lady who asked him if all the boys at Charterhouse were the sons of gentlemen, he replied, "We do not include the education of the parents." On another occasion, a father, a self-made man, who was anxious to get his son into the Doctor's house, remarked to him very confidentially, "And I may tell you, sir, money is no object with me." "No, sir," came the answer, "nor with me."

On one occasion, and one only, his conduct brought him very prominently before the eyes of the public, and public opinion was, at the time, almost unanimously against him.

As the Doctor's behaviour under these trying circumstances throws a very considerable light upon the character of the man, it will be best to review the matter in some detail.

His very decided line of action brought down upon him numerous letters in the London papers, as well as two leading articles in *The Times* and various articles in most of the leading journals of Great Britain. Some of these articles were by no means distinguished by the studious fairness and moderation displayed by *The Times*. One of them, which appeared in a journal which shall be nameless,

not content with a personal attack upon the Doctor, proceeded to abuse the whole race of schoolmasters in language of uncalled-for and ill-tempered insolence, which would, in any country but our own, have exposed its editor to considerable personal risk. It is unnecessary, more than twenty years afterwards, to recall from a fitting oblivion the shameless vituperation which a few second-rate journalists, ignorant alike of the true facts at issue and the proprieties of their profession, used to describe the action of a man who, whether he were right or wrong in what he did, was obviously trying to do what he held to be his duty.

As the first of the two leading articles in *The Times* gives a very fair statement of the case as it appeared to the general public, I quote it *in extenso* :

Copy of leading article in THE TIMES.

July, 1886.

We publish this morning a letter from the Headmaster of Charterhouse School, Dr. Haig Brown, written in reply to a letter which we published on Saturday from Mr. F. B. Carritt, a London solicitor, stating the circumstances under which he has found it necessary to remove his son temporarily from the school, and complaining of the Headmaster's decision that the boy, in consequence, will not be suffered to return. The reply is avowedly incomplete. Dr. Haig Brown does not care to explain or justify his own conduct in the matter. He writes to relieve the natural anxiety which other parents will feel when they read Mr. Carritt's letter and learn the danger to which their boys at the Charterhouse have been exposed. How far he will succeed in producing the effect he aims at may be judged by a comparison of the two letters. Mr. Carritt's letter is a very clear statement of facts. On June 26 his son came home from the Charterhouse for the Saturday to Monday exeat. German measles were at that time prevalent in the school, and the consent of the parents had therefore to be asked and obtained before leave of absence was granted. But the boy brought back news of a much more alarming character. His report was that a schoolfellow in the same house was ill with diphtheria, and

that he believed there was a second boy ill from the same cause. Mr. Carritt doubted whether the boy's story could be correct. He assumed that if there were diphtheria in the school he and other parents would have had notice of it from the school authorities. His boy therefore was sent back on the following Monday, and a letter of inquiry was addressed to the house-master asking as to the alleged presence of diphtheria in the school. The next news that reached Mr. Carritt came in a letter from his son telling him that the boy who had been ill with diphtheria was dead. A second letter was thereupon addressed to the house-master, but neither to this nor to the former letter was any reply sent. Mr. Carritt, after making a further attempt to obtain information through his own medical attendant, and after being refused the information he sought, went down to the Charterhouse to make personal inquiry into the facts. He then learned that there had been nine cases of diphtheria in the school; that the malady had extended over a period of some weeks; that one boy had died of it; that another boy was recovering from it, and that neither boy had been removed to the infirmary, but both had remained throughout their illness in the master's house. Mr. Carritt thereupon asked leave to remove his son temporarily from the school—a precaution which his medical attendant fully confirmed him in taking. He obtained the leave he sought, but it was coupled with the condition that if the boy were removed he would not be received back again. Mr. Carritt, however, felt that even so he had no choice in the matter. He took his boy home with him, and on questioning him learned some further facts. The two boys who had been attacked with diphtheria had been sleeping in the same dormitory with his son. About the time of the exeat one of his son's class-mates had complained of sore throat, and had shortly afterwards ceased to appear in class. A fresh appeal was then made to Dr. Haig Brown to reverse his decision not to take the boy back again, but it was made to no purpose, and young Carritt remains excluded from the school.

It will be seen that Dr. Haig Brown's letter admits implicitly or in terms the general correctness of Mr. Carritt's statements. The nine cases of diphtheria are, indeed, toned down into two cases of diphtheria and seven cases of throat ailment with diphtheritic tendency; but this will not go far to relieve anxiety and it certainly does not show that Mr. Carritt has been over-hasty in removing his son from a place where such maladies prevail. It is a question among medical authorities whether diphtheria is an infectious disease, but there is no question that where it makes its appearance it may spread and that where two cases occur of

actual diphtheria and seven of throat ailment with diphtheritic tendency the state of things is grave, and that there must have been some common exciting cause which may produce like effects in other cases. We give full credence to all that Dr. Haig Brown tells us: to his great sorrow that one of the boys under his care has died; that since June 13 there has been no fresh instance of diphtheria in his school, and that there is none such in his school now. But he does not say at what date the disease finally disappeared, nor does he claim that his school even now can show a clean bill of health as regards throat ailment with diphtheritic tendency. It seems from Mr. Carritt's letter that as late as June 26 there was one fresh case of the kind, and in the absence of any contradiction we are forced to assume that he was correctly informed as to this. Mr. Carritt's position, therefore, remains practically unassailed. We do not learn that the outbreak at the Charterhouse of diphtheria and of diphtheritic ailment has been traced to its cause and that precautions have been taken against its recurrence, or that the disease in its milder form has been even yet stamped out. Whatever reassuring effect Dr. Haig Brown's letter may have in other quarters, it will probably not convince Mr. Carritt or his medical adviser that they have been more careful than the facts fully warranted them in being.

Dr. Haig Brown, as regards his own conduct, refuses to be put on his defence. He does not care to explain why parents who had placed their sons under his charge were left uninformed as to the presence of diphtheria in the school, or with what justice a boy who has been taken home to escape the disease can be visited with a sentence of exclusion.

Can it be that Dr. Haig Brown has seen the risk of a general stampede, and that he has thought it right to guard against this at all hazards? Mr. Carritt's letter demands an answer of a kind which it has not yet received. Dr. Haig Brown's legal position may be unassailable, and it probably is. A headmaster is autocratic in his own school. He can admit or refuse admittance on whatever terms it may please him to impose. But he cannot divest himself of a moral responsibility for the use he makes of the large power entrusted to him. A trust it is, and not therefore to be employed pettishly or capriciously, as it has been by Dr. Haig Brown, if Mr. Carritt's statements are correct, and as the public will believe it to have been as long as those statements stand uncontradicted.

I now give the letter referred to in the above article:

CHARTERHOUSE SCHOOL.

To the Editor of *The Times*.

Sir,—

So far as the letter which appeared under the above heading in your issue of Saturday refers to my own conduct, I do not care to answer it; but to relieve any anxiety which may have been created by it will you kindly publish the following statement? At Charterhouse we form a society of about 700 persons. During the last two months we have had two cases of diphtheria and seven other cases of throat ailment with diphtheritic tendency. To our great sorrow one boy died of the consequences of diphtheria at a time when we supposed his recovery to be assured.

No fresh instance of such illness has occurred since June 13th, and there is none such in the school now.

WILLIAM HAIG BROWN.

(*Date of letter in same paper—July* 10, 1886.)

This letter was the sole reply which he made to all the abuse which was hurled at him for many weeks in the public Press. He saw no reason for panic, and determined that there should be none, if he could prevent it. So he gave to the public what he considered to be a sufficient explanation of the course he took, and if they were not satisfied, he left them to their own devices. He had obtained the best medical opinion as to the course to be pursued, and the medical opinion was that it was quite unnecessary to break up the school. He knew how contagious fear is among boys, and what harm a panic might do to the school. There were other reasons, too, which more than justified his action—good reasons, I think, they are fully admitted to be by the few who are cognisant of them—of which the public knew nothing: he did not choose to disclose them: neither do I. So having carried out what he considered to be his duty, he left it for events to show whether he was right or wrong. And the result was most satisfactory. Only two boys were removed, and

the numbers and popularity of the school in no way suffered. Indeed, in one case at least, his firm conduct had the opposite effect. One man, on reading the letter quoted above, at once exclaimed: "That is the man to whom I send my son!" And he did send him, and others after him, by which Charterhouse gained several distinguished members.

One of his interviews with parents at this period was amusing in itself and instructive in its results. His visitor, well-known to society as one of those not wholly independent of the strong personality of his help-meet, was told that, if he removed his boy, the same rule would apply to him as to Mr. Carritt. After lunch and some considerable argument, he acknowledged that for his own part he was satisfied. "But," he added, rather nervously, "there is her ladyship to be considered: supposing that by any chance she should *insist*, what shall I do then?" "Well," said the Doctor serenely, "if you ask my advice, I should say exert your marital authority." The idea was new and instantly effective: the visitor went his way delighted that there could be found one to form so proper an estimate of his capabilities in this direction. The boy did not leave.

Shortly afterwards a meeting of the Governing Body was convened, with the special purpose of discussing the conduct of this terrible Doctor, and, if necessary, bringing him to reason. The Doctor himself was, as usual, in attendance, and, some few minutes after the meeting had begun, those outside heard issuing from the place of solemn convocation the unexpected sounds of Homeric laughter. There was no doubt who had won the day or how the day had been won. The storm of calumny had spent its force without injury to him who had silently

braved it. Shortly after this meeting Bishop Thorold, who was then Bishop of Rochester and a Member of the Governing Body, wrote to Dr. Haig Brown a brief letter, in the course of which he said :—

"I watched you the other day with genuine admiration. It is only the strong, the truly strong, who know how to yield—and to conquer by yielding.—Yours, with sincere respect,

A. W. ROFFEN."

The outward appearance of the body which housed a mind so firm and strong was much as might have been expected : a somewhat solid and sturdy figure, not above middle height, producing the effect of one slow and deliberate in his movements, but well able to take care of himself. Strength of body he had above the average. The duties of a Headmaster in a big public school require more physical endurance than is generally understood ; and during his thirty-four years of office he was only absent through illness, "stopped out" as we Carthusians call it, for twelve days.

Tradition assigned to him considerable proficiency in the noble art of self-defence. Knowing how devoid of foundation are many of the stories, complimentary or otherwise, which boys weave around the figures of their masters, we were always in some doubt as to the truth of this one, until it was confirmed by a story told by an eye-witness of the facts he related. This informant, being a boy at the time, and having reasons of his own for not wishing to meet the Doctor just then, was occupying a strategic position behind a hedge. From there he saw the Doctor stop to remonstrate with a man who was cruelly ill-using a horse. The man told him to mind his own business, and, becoming belligerent, was twice

"floored" by the Doctor in excellent style; after which he retreated, having had quite enough of this peculiar parson. The Doctor's account of the affair at supper that evening was characteristic. "I saw a man this afternoon ill-treating a horse. I told him to stop doing it. He tried to assault me! Then he fell down. He tried to attack me again. But he fell down again! He cannot have been quite sober!"

Blessed as Dr. Haig Brown was with constitutional vigour, with bodily strength, and with children to whom he was devoted, he was blessed also in the fidelity of those who spent large portions of their lives in his service. There are surely remarkable indications of the good understanding, the justness and comfortable order which pervaded his home circle in the records of the matron of Saunderites, Miss Attfield, who worked in that capacity for twenty-six years, always loyal to the Doctor: of the scholars' butler, Thomas Bayly, who died in harness after twenty-eight years' service in Saunderites: of his personal servant and friend, George Veale, who was with him for thirty-four years: of his cook, Ellen Stannard, who stayed for twenty-eight years: and, not least, of Mrs. William Bayly, who nursed all his twelve children and still lives with his family, whom she has cherished with her kindness at this time of writing for more than forty-nine years.

Dr. Haig Brown has been more than once in the pages of this book referred to as the "Second Founder" of Charterhouse. It is interesting to find in an old volume two passages describing Thomas Sutton, which, as it seems to those who knew him best, might not inaptly have been

written of the man who turned to such good account the offspring of Sutton's bounty. They are taken from "An Historical Account of Thomas Sutton Esquire and of his Foundation in Charterhouse," by Philip Bearcroft, D.D., published in 1737: "As to his Person, Mr. Sutton is delivered down to us to have been of a strong and compact Body, and of a middle stature, with a good complexion, and an agreeable Mien; neither nice nor negligent in his Apparel, but modest and clean; and to have enjoyed a general good state of Health, untill by the necessary Decays of Nature, the Infirmities of old Age broke in upon it. . . ." "In his private Life Mr. Sutton is delivered down to us under the advantageous Character of a very affectionate tender Husband, of an Exact but Kind Master, and of a good-natur'd Honest Man, Sober and Religious both at Home and Abroad, very Compassionate and very Grateful. His faults and his failings have not reached us, His *great Charity* hath cast a vail over them, and the *obliged World* kindly buried them with him. His good Deeds remain; may they remain to the latest Period of Time, and at length obtain him the Blessings of Heaven from the great Distributer of Rewards."

The Doctor's heart—his whole heart—was in Charterhouse. He went away occasionally for a short change, but not as a rule more than once a year nor ever for longer than three weeks at a time. He delighted in the laying of every stone of a new building, he superintended the "dressing" of every rod of new ground, and watched lovingly the growth of every tree. And so in the minds of us who were there in his time his figure remains inseparably identified with our school life. He grew, so

to speak, gradually upon us. At first, as I have said, when we were the small fry of the Carthusian community, he seemed to us impressive and distant. But, as we went on and succeeded gradually to positions of responsibility and trust, we found ourselves drawn ever nearer and nearer to the central power directing us, urging or checking as our needs required. So, when we look back upon ourselves at Charterhouse, we see hovering over the picture of our young hopes and early aspirations—our efforts, our failures, our successes and our friendships—that pervading personality which we must associate for ever with the golden days of our boyhood.

Charterhouse, with its crown of towers, and its energy of transmitted life, due to one man's force and foresight, is indeed a noble monument. But a nobler one, and one by which he would rather have chosen to be remembered, must be sought in the lives and hearts of the many generations of Carthusians who owe their early training mainly to his care.

A book[1] has been written to show how the work of the greatest Master whom the earth has known consisted, not solely, or indeed principally, in teaching facts, or promulgating doctrines, but rather in training those more immediately under His influence to take their places, when their time came, as teachers and leaders of men.

Is not this the ideal which a schoolmaster should place before him? And if it has been shown how nobly our Doctor strove to attain it, this will not be the meanest flower in the *Sertum Carthusianum* which we lay upon his tomb.

[1] "Pastor Pastorum," by the late Rev. Henry Latham, Master of Trinity Hall, Cambridge.

CHAPTER VI

SPIRITUAL WORK AS HEADMASTER

By the Rev. W. F. J. Romanis

"The words of the wise are as goads and as nails fastened by the masters of assemblies."—Eccles. xii. 11.

A schoolmaster's "cure of souls"—The Chapel the centre of school-life—Chapel at Charterhouse in London—Chapel at Charterhouse in Surrey—Services in Chapel—Sermons—Preparation for Confirmation—The Charterhouse Mission—Memorials in Chapel precincts—The personality of the Headmaster.

Dr. Haig Brown was ordained in 1852 at Ely by Bishop Turton. It is probable that at that date the idea of a lay Headmaster had not risen above the horizon. The Headmaster of a Public School in those days must be a scholar and a clergyman, perhaps rather a clergyman and a scholar. It is clear, however, that from the first Dr. Haig Brown associated the profession of teaching with the clerical office. He was ordained to his Fellowship at Pembroke, of which College he was both Tutor and Dean, and he was in full Orders when he began scholastic work.

The position of a Headmaster as a clergyman and Spiritual Head of his school calls for singular qualities of mind and character, upon the presence or absence of which the whole of his influence will depend. "No

parochial ministry," Arnold would say to his masters, "is more properly a cure of souls than yours." And yet a school is in many respects very different from a parish. Such a society is as unique in its varieties of individual character as of religious standpoint and attainment. The boys come from scattered homes differing in nothing more than in the religious atmosphere which surrounds them, representing various phases of religious faith and worship. In a great public school probably most of the religious bodies, into which Englishmen divide themselves, are represented. With some boys the religious idea is inculcated and inbred from the first; with others it is almost in abeyance. The remarkable ignorance of a large number of Public School boys of the first elements of Christian truth and Biblical knowledge would astonish many a teacher in our National and Council schools. Unfortunately, the opportunities for making up leeway in these all-important matters are not very great, when a boy has once been launched upon the restless cross-currents of Public School life.

Here, as in so many departments of education, the old story prevails—an overcrowded time-table and a congestion of subjects. A Headmaster in his clerical sphere must be a man of broad sympathies, quick to seek the soul of religion in forms various, fully alive to the different aspects of religious life and teaching in society. He will avoid narrow grooves and rigid moulds. He will try to draw out the religious faculty which is, though often vague and inarticulate, latent in every boy, rather than to model it in some rigid type. He will even prefer a lower level of attainment, where natural growth and individuality are allowed to take their proper path, to the most perfect copies of stereotyped excellence. He will not have much

opportunity of giving direct religious instruction in school, not so much probably as is allotted to the masters of Elementary Schools; he must therefore by his own earnestness, reverence, spiritual suggestion, and individuality of character show what the Christian influence really is. Nor can he do better than make the School Chapel the centre, the radiating focus of this influence.

In all these respects Dr. Haig Brown had qualities eminently suited for influencing the religious development of boys. He was, to begin with, a man of very wide sympathies, free from the narrowness of any extremes; he was thoroughly well acquainted with the various phases of religious thought in English homes; he would not have allowed himself to be claimed by any one school of opinion or party in the Church. He would say that his chief desire and office was to emphasise points of agreement, not of difference, essentials not accidents, that men are really one in the fundamentals upon which they are agreed, that they form parties chiefly upon the external accessories upon which they differ. He would therefore always in his teaching lay stress upon the common heritage of fundamental truths. Again, he knew the heart of boyhood through and through, its limitations of spiritual apprehension, as well as its unformed but instinctively sound ideas of religious character. Though a disciplinarian of reputed rigour, he had a rare power of sympathy, a tender and most fatherly heart, and there was no boy, who, even if he was being dealt with or rebuked with needful severity, did not know that he was in the hands of a man who had been through all his own experience as a boy, who knew his temptations, his weak points and his good ones also, his dangers and the helps which were likely to supply his individual needs. Old

Carthusians of many generations will remember how in a private interview the Headmaster would in short, abrupt questions interrogate their consciences, reveal to them their inmost selves, scarcely giving time for excuse or falsehood, and at the same time with a fatherly "You *know* this ought not to be," "You *know* you can stop this," "I am sure we shall see a change," send the boy away encouraged as well as humiliated, resolved upon better things. Then again boys knew that when once a matter of right and wrong was in his hands, there would be no shading off of colours, no smoothing down of sharp distinctions. The thing was put before them in its reality; wrong was wrong, and ruin, individually and socially; no excuses, no palliation were accepted from self or friends. Full and unqualified perception and admission of the wrong-doing and substantial evidence of recovery were imperatively demanded. He always spoke of evil as a stern reality, a personal foe.

"When we speak of Satan," he said, preaching from the text "Get thee behind me, Satan," "we speak not of a mere phantom of some disordered brain, nor of the creation of some poetic fancy; nor is it an abstract expression, useful enough to convey a general notion in a somewhat vague manner, but to be set aside at once when we come to sober reality. It is well that we should assure ourselves that we have to do with a fact and not a fiction, because in this warfare, as in any other, no stratagem can be more effective than one which shall mislead us altogether about the character and strength of the enemy who is opposed to us."

In private, as in the pulpit, he had "the power of saying what he *did* mean, as also of not saying what he did *not* mean."[1]

[1] From Stanley's *Life of Arnold.*

The Chapel, as has been said above, was in the thought and intention of Dr. Haig Brown the centre of the school life. In Chapel and in Chapel only (with the exception of school entertainments and then not necessarily) did the whole school meet as one body. The houses, no doubt, formed to some extent separate units; the Chapel was the unit of the whole. There the corporate union of each with each and all with all is best symbolised and most deeply felt. The sense of Christian Brotherhood can nowhere be more deeply realised than in a school Chapel. When Dr. Haig Brown was first elected Headmaster, it was not altogether easy for him to carry out his own ideal in this matter. The control of the Chapel and its services in Old Charterhouse was not in his hands. The Master, the Preacher, the Reader divided the responsibilities between them; the Headmaster was admitted only by courtesy to share in the preaching and administration. It must have required much tact and patience in so strong a man as the new Headmaster to render such a system workable. Up to the year 1864, the year succeeding Dr. Haig Brown's election, there had been two Sunday services, one in the morning and one in the afternoon. Those services in the old Chapel were probably unique in character. The Brothers of the Hospital and the Boys of the School formed a congregation striking in contrast and singular in pathos:

> "Those ancient faces and that young array
> In most pathetic union."[1]

The representatives of the past, a past moreover sombred in the case of most by memories of misfortune or broken health, met in worship with the representatives of the

[1] S. J. Stone (see Sonnet on p. 85).

future, a future bright with hope and promise. It cannot be amiss to quote another Carthusian's[1] well-known and inimitable description of the Chapel service of his youth: "The boys are in their seats, with smug fresh faces, and shining white collars; the old black-gowned pensioners are on their benches; the Chapel is lighted, and Founder's Tomb, with its grotesque carvings, monsters, heraldries, darkles and shines with the most wonderful shadows and lights. There he lies, Fundator Noster, in his ruff and gown, awaiting the great Examination Day. We oldsters, be we ever so old, become boys again as we look at that familiar tomb, and think how the seats are altered since we were here, and how the Doctor—not the present Doctor, the Doctor of *our* time[2]—used to sit yonder, and his awful eye used to frighten us shuddering boys, on whom it lighted; and how the boy next us *would* kick our shins during service time, and how the Monitor would cane us afterwards because our shins were kicked. Yonder sit forty cherry-cheeked boys, thinking about home and holidays to-morrow. Yonder sit some threescore old gentlemen pensioners of the Hospital, listening to the prayers and psalms. You hear them coughing feebly in the twilight. . . . A plenty of candles lights up this chapel, and this scene of age and youth, and early memories, and pompous death. How solemn the well-remembered prayers are, uttered again in the place where in childhood we used to hear them! How beautiful and decorous the rite; how noble the ancient words of the supplications, which the priest utters, and to which generations of fresh children and troops of bygone seniors have cried Amen under those arches!"

[1] W. M. Thackeray, *The Newcomes, ad fin.*
[2] Dr. Russell (Headmaster 1811—1832).

Dr. Haig Brown had not been many months Headmaster before he succeeded in giving special vitality to a service in the evening instead of the afternoon, of a brighter and more musical character, with a sermon especially intended for the school. It was at this service that the custom of school Monitors reading the Lessons was begun. The sermon was generally preached by the Headmaster himself, occasionally by one of the clerical assistant masters. It was then that the long course of Charterhouse School Sermons began. Men who were at Charterhouse in those days, now advanced in middle life, still speak gratefully of that Evening Service, and can quote the texts and remember some of the sermons then delivered. The congregation assembled in the old Chapel was not a large one, varying from 100 to 150 at the most. But the Headmaster certainly gave them of his best, and many of the sermons of those days are among the most effective he ever preached. When preaching to the mingled congregation of old and young, he never forgot the presence of the Brothers of the Foundation, and his combined appeals to youth and age are models of tact and many-sided sympathy. No grey-headed father of the group could complain that the preacher had neglected his spiritual needs and aspirations.

A story is told in connection with these old Charterhouse services, too good an illustration of Dr. Haig Brown's ready wit and gentle irony to be omitted. A stranger of somewhat florid and aggressive style had been preaching in the Chapel, and, as Dr. Haig Brown was standing in the cloister, a lady, proud of a little classical learning, whispered to him as she came out, "ἡ γνῶσις φυσιοῖ" (knowledge puffeth up). He promptly replied—also in Greek—"ἡ δὲ ἀγάπη οἰκοδομεῖ" (but Charity edifieth) (I. Cor. viii. 1).

From this time onward Dr. Haig Brown was a frequent preacher outside the School Chapel. Many sermons are extant which were preached in various London Churches, from St. Paul's Cathedral and Westminster Abbey to the first Charterhouse Mission Chapel in a cellar beneath a tumble-down tenement in Tabard Street. Many times he preached on behalf of the Bishop of London's Fund, various hospitals and schools, or at harvest festivals. The chief charities of London seem to have found in him at one time or other an earnest and eloquent advocate.

An amusing incident may be remembered in connection with one of these occasions. He had been preaching in St. Margaret's, Westminster, at the time of the dynamite scare. After the service, intending to turn into the Abbey, he was met by the policeman on duty with a suspicious query as to the contents of his black bag. "Oh! my bag," he explained, politely opening it for inspection; "only my sermon, not nearly so explosive as Canon Farrar's."

The removal of the School had no doubt been working in the Headmaster's mind from the early days of his appointment. The removal actually took place in 1872. On June 18th of that year the school reopened at Godalming after the Whitsun Holidays. The buildings were far from complete, and, greatly to the disappointment of the Headmaster, the Chapel was only just begun. The original design of course included a Chapel. But difficulties and delays arose. Plans had to be altered and modifications introduced. To quote the quiet and restrained words of "Charterhouse, Past and Present":—"During the progress of the building several questions of detail were mooted, and thus the completion of the Chapel was delayed for nearly two years after the removal to Godalming." These words give no idea of the anxiety and just impatience with which

Dr. Haig Brown was looking forward to what he regarded as the crowning work of the whole, the building of a Domus Dei worthy of the Carthusian House. During this prolonged interval masters and boys used to walk to Shackleford Church, situated more than a mile and a-half from the school buildings. No doubt the change from the cloistered passages of Old Charterhouse to the lanes and fields of one of the prettiest parts of Surrey was sufficiently striking and had a charm of its own. Novel and striking, too, must have been the sight of the long and straggling line of Carthusians, as they went to and from the village church. Nor could there have been a greater contrast than that of the old Jacobean Chapel, and the newly consecrated Gothic Church, lately built from the designs of Sir Gilbert Scott, and standing among the Surrey pines. During this time morning prayers were said daily, and an Evening Service with sermon held on Sundays in what was then called "Big School," now the school library. But no charm of contrast, no temporary arrangement, could satisfy the earnest desire of the Headmaster to be at work in his own Chapel. The want was felt daily. The rising walls were watched daily, hourly, from his study windows; the beautiful pieces of carving, as they arrived, were eagerly welcomed and handled with an almost fatherly tenderness. Appeals were sent out far and wide to Carthusians for the different needs of the new Chapel—the windows, the various decorations, the furniture, the organ,[1] etc., and there was liberal response. Very naturally, to use his own words, "the day of the consecration of the edifice was an occasion of great rejoicing." "We thank God," he said in his sermon, "for the blessing

[1] The funds for the purchase of the organ were entirely provided by the personal efforts of Mrs. Haig Brown.

that has this day been added to us in the dedication of a House of Prayer and Praise. By the experience of nearly two years we know what it is to be without a School Chapel, and therefore we feel that we owe no small debt of gratitude for this accession to our means of doing good." It is easy to read between the lines which unostentatiously describe the opening of the Chapel in "Charterhouse, Past and Present," the warmth of gratitude with which he assumed the new privileges and responsibilities attached to the House of God, and welcomed the offerings and decorative additions supplied by the pious regard of old Carthusians.

The consecration of the Chapel was by an auspicious arrangement fixed for the 25th of March, the Feast of the Annunciation, being the same day on which the original Chapel of the old Carthusian buildings[1] had been dedicated some 500 years before. In this happy circumstance there sounded a true note of that historic continuity of old and new upon which Dr. Haig Brown loved to dwell in all his teaching, spiritual and secular. [2] On the day of the ceremony a large company filled the new building. The boys occupied the nave with the exception of the higher seats on each side, which were reserved for the clergy in robes and for old Carthusians. Visitors filled the aisle. Shortly after noon the Bishop (Dr. Harold Browne) entered, and the Registrar of the Diocese read the petition for the consecration of the building. The petition also recited that ever after consecration the Chapel would be used for divine service and no other purpose, in accordance with the rites and ceremonies of the Church of England. The Bishop then read the twenty-fourth Psalm

[1] The Chapel at Charterhouse, in London, was dedicated in 1372 (? 1371) as the "House of the Salutation of the Mother of God."

[2] Chiefly from *The Guardian*, April 1st, 1874.

as he walked towards the altar with the choir and a procession of some forty clergy. When the Bishop had taken his seat on the north side, the well-known hymn, "The Church's one Foundation," by S. J. Stone, an old Carthusian, was sung, and the usual consecration service was proceeded with. The hymn written by Dr. Haig Brown for the occasion, sung so often since at the early service on Founder's Day, was then sung for the first time.

HYMN.

O God, Whose wisdom made the sky
And all the starry frame,
Behold our house with gracious eye,
We raise it to Thy name.

May Faith be our foundation-stone,
May Hope our pillar be,
And love unite us all in one
By joining all to Thee.

Here may we in temptations sore
Thy strong salvation prove,
And kneeling at the Cross adore
The fulness of Thy Love.

Grant us to drink of Wisdom's well,
To follow Duty's call;
May Health and Peace among us dwell,
And God be all in all.

So pray we, Lord, Thy Kingdom come,
While here our Domus stands,
A station towards the eternal home,
The house not made with hands.

All glory to the Father be,
All glory to the Son,
All glory, Holy Ghost, to Thee,
While endless ages run. Amen.

The Bishop then commenced the Communion Service, and after the Nicene Creed had been sung and the bidding prayer read, Dr. Haig Brown preached the sermon, taking for his text Psalm lxxxvii. 7, "All my fresh springs shall be in Thee." This sermon was published by request, and dedicated to the boys of Charterhouse. At the public lunch, which took place after the service, the Headmaster presiding, many expressions of thankfulness and congratulation were uttered by Bishop Harold Browne and others at the long-desired completion of the work; and probably there was no day in his life upon which Dr. Haig Brown would look back with greater satisfaction, although there was still much to be done in the way of adornment and decorative finish, which for some years taxed the energies and untiring zeal of himself and of Mrs. Haig Brown.

Daily morning service at 7.30 was at once begun. It was a favourite saying of Dr. Haig Brown that a Headmaster should be his own chaplain. Certainly from the first he acted up to this principle. He took upon himself the daily service, and many a Sunday service also; more often than not he was the celebrant at the Holy Communion. It is a remarkable fact, and marks almost a feature in character, that up to the age of seventy-four he always read the daily service himself, almost without a break, and only then in consequence of some temporary loss of voice, or some inevitable cause. From the first he held himself responsible for the punctuality of attendance and reverent behaviour of the boys. Many generations of Carthusians must have the lively image in their minds of the Headmaster, as they entered morning chapel, standing at his post, robed, in the ante-chapel, apparently observing every face with the familiar glasses, and often

watch in hand. For he set much store by the virtue of punctuality, and taught it both by example and by consequence. For many years he kept what may be called the disciplinary side of the school Chapel entirely in his own hands. He dealt with the unfortunates who were "late out," and the almost equally unfortunates who were "late in," and who often had to endure a prolonged and accentuated look from the unerring glasses in the presence of the whole school. In these slight, but (to those who know school-life) not unimportant details, he was naturally much aided by his extraordinary knowledge of every individual boy, and of the exact place each occupied in Chapel. There are many stories told illustrative of this trait. One will suffice. Upon receiving the offertory plates one Sunday morning, his quick eye descried a button in the plate. "From which block did this plate come?" was his only inquiry. Upon hearing the reply, "Please send H. to me after Chapel," he requested. H. arrives at the Doctor's study, and is faced at once with: "How came you to put a button in the offertory plate this morning?" Great was naturally the discomfiture of H. He was the right boy!

The first meeting of the whole school took place every new quarter at the 11 o'clock service in Chapel on the first day. Notices of Holy Communion, Confirmation, or other special services were then given out. After a short interval, usually at the end of the first week, new boys were asked by the Headmaster to remain in their places after the rest were gone. An address was then given, always by himself, especially adapted to boys just making their first start in public-school life. The dangers, difficulties, and temptations of school-life were put simply and plainly before them; the responsibilities of freedom, the

privileges of belonging to a great historic school were outlined, and appeals were made to their bravery, their conscience, their previous training, their love of parents and home. In after years, if ever trouble befell them, he would remind them of these first early admonitions in Chapel, sternly and yet compassionately, "You cannot say you have never been warned."

For many years two sermons were preached on Sundays, at the morning and evening service—that in the morning by assistant masters in turn, that in the evening nearly always by the Headmaster. At a subsequent date the morning sermon was given up, but Dr. Haig Brown still took the greater share in the evening preaching. His sermons were written with studied care. The text often has the Hebrew or the Greek version written parallel to it in the neatest and most beautiful character. Hebrew names not seldom appear in the Hebrew lettering. Special points to be emphasised are marked in red ink. Dates of special circumstances referred to are carefully inserted. Dr. Haig Brown had a cultured yet instinctive sense of style, which seemed to flow *currente calamo* in a stream of polished nervous English. He was a master of rhetoric and he did not disdain the use of it. The sermons were delivered with much emotional warmth and animation. Controversial topics were seldom touched upon, and the direction of his theological teaching ran chiefly on the old lines, scriptural, Anglican, and deeply imbued with the figures and phraseology of the written Word. Doctrinal sermons were preached sparingly; but the subjects of the great Church festivals and seasons were always treated with elaborate care and emphasis. The Incarnation, the Atonement, the Resurrection were never relegated as being subjects too deep for boys, but some aspect in each

was found which might especially appeal to their feelings and apprehensions. Occasionally a course would be preached on some portion of the Liturgy, *e.g.* the Litany, the Te Deum, or the Creeds. He seldom dealt in Chapel with particular phases of modern thought and changing aspects of theology. He was very unwilling to force boys into premature questionings. He thought boys should remain boys—otherwise they must develop into prigs. It was not wise to introduce them early to problems and questions which would inevitably meet them at the University and in after life. Such subjects were occasionally alluded to by way of preparation, but never forestalled. Spiritual, as mental growth, should be above all things natural, not forced. The very last type of boy he wished to produce was that of the public-school boy who, in his first term at Oxford, is said to have replied to his tutor, who was advising him as to his reading, that he thought "he knew his Buckle thoroughly well already." "Why do we not have the Athanasian Creed in Chapel?" a boy, who rather overrated his own self-importance, once asked him. "Because I doubt whether you can yet understand it," he replied in a tone of kindly but pointed irony. University tutors of his time will bear witness that prigs were not fostered under such a system. Perhaps Carthusians may have shown rather an aloofness from intellectual and theological problems, as compared with some public-school boys; but at any rate they carried from their master characteristics of their own, a freshness of boyhood, a free manliness unforced, displaying no signs of premature exhaustion or precocity. On the other hand, he never made the mistake so common in those who have little experience of boys, of preaching *down* to them. In matter and in language he gave them of his best. Boys

may smile at the boy-style of sermon, but there is really nothing which they resent more. Dr. Haig Brown would deal strongly and pointedly with school subjects, but always in dignified words and authoritative manner. He would show an intimate knowledge of school-life and boys' interests, but never used school slang or boys' language, and he was undoubtedly right. Boys prefer both matter and manner to be above their own level.

Perhaps he was never more happy than in the delineation of Old Testament characters. His power of vivid poetical description brought the scenery and circumstance of the subject very close to his hearers, while his strong historic and sympathetic imagination made the figure of his hero stand out in bold and picturesque relief. His knowledge of character and his enlarged experience of human nature, which he would often say was in the main much the same in all times and races, enabled him to find not only in Joseph, David, Daniel points of resemblance and of sympathy for boys to note and dwell upon, but also in a Ruth, an Abraham, an Elijah, an Isaiah, an Ezekiel. "As in the records of nations" (to quote from a sermon upon Jacob from the text, "Surely the Lord is in this place and I knew it not") "the most peaceful times offer the scantiest materials for the historian, while days of storm and stress abound in subject for narrative: so in the study of human character they who excite the most thrilling interest are not the men whose virtues and defects correspond so accurately with one another that the balance between good and bad qualities is maintained with antithetical nicety; but rather they who exhibit in large measure the strength or the weakness, the glory or the shame of our race; whose actions illustrate most vividly the best or worst phases of

life and conduct. Of course it must be true that all characters are complex: the worst has some redeeming points, the best is not free from conspicuous blots; but with this reserve, it is fair to regard some men as typical examples of moral characteristics." Then, after a powerful description of the character of Jacob, he concludes with the following practical application: "Sometimes there is a disposition to look at the heroes of the Bible stories as men gaze on colossal statues with wonder at their magnificent proportions and overwhelming magnitude, but yet with a feeling of consciousness that they are quite out of the range of experience. Their grandeur may command our admiration, but it does not move our sympathy. There should be very little temptation to bring such a spirit into the contemplation of the history of Jacob. Probably none will fail to recognise in the narrative that touch of nature which makes the whole world kin. But even thus it may perhaps seem that such far-off events have little to do with the age in which we live, and can hardly have a bearing on the conduct of our lives, passed as they are under such very different conditions. If this be so, let me try to dispel such a notion by reference to a history, in which the actors are personally known to many of you: for not many years have passed away since they worshipped God with you in this Chapel. Within the last few days we have welcomed back to Charterhouse two of those who have established in the far-off prairies of Canada a small colony of young Carthusians, who have been content to forgo the delicate nurture of home life and the sweets of home society for daily manual labour on soil which, before they set foot on it, had been rarely trodden by man. In the pursuits of such a life they must needs endure hardness, for there is

in their work a stern reality such as would startle some of us, if we were brought face to face with it. But there is a certain nobility in its manly roughness, and a health-giving power in the free air around and the open sky above. Doubtless, too, such labour is not without its material reward; in all labour there is profit. But man does not live by bread alone; and I have been told by one of them of the abundant supplies of strength and comfort and encouragement they have found in recalling the simple home lessons of faith in an Omnipresent God, and in the knowledge amid those vast solitudes that 'the Eternal God is their refuge and underneath are the everlasting arms.' Sunday after Sunday witnesses their simple worship: for they have not forsaken the assembling of themselves together. They have to travel some miles over a rugged country to a roadside railway station—the only place in the neighbourhood where they can find a shelter for the congregation they have formed around them. In that humble chapel week by week the small Christian congregation are gathered of which our Carthusian brethren are the nucleus. Week by week there ascend from that congregation the utterances of prayer and praise with which we are so familiar, and the voice which leads them is one which has been often heard in our own choir, and was practised in holy services under this very roof. They have carried with them, over leagues of land and sea, the assurance of the presence of the God of their youth. In the midst of that wilderness they say, as Jacob said: 'Surely God is in this place'; and they can add with a certainty which he hardly felt, 'and we know it.'"

He would insist upon the strong humanity of the Bible heroes, world-characters, like those of the great

dramatist, but real, remote in time, yet very near to ourselves in the strength or weakness of their human nature, flesh of our flesh, bone of our bone, not "washed-out myths," or shadowy phantoms of legend. Here is a passage from a sermon on Elijah: "The Books of Kings are fully described by the name they bear. It might perhaps seem at first sight somewhat strange that such chronicles as these should have been given by God for our instruction, because the subjects of their history are for the most part men who did evil in the sight of the Lord and made Israel to sin. But these troublous times contain lessons of no small value, and for this reason: We feel the power of light the more when it forces its way through darkness; the blacker the thundercloud the more brilliant is the lightning that flashes from it. For us then the interest of these times lies not so much in the lives of wicked kings, as in the deeds and sufferings of the holy men, who then were the true Israel of God. By the side of Ahab stands Elijah. What a contrast they make as they appear together on the page of history. Ahab in his silken robe by Elijah in his garment of camel's hair, the prince of the ivory house by the outcast of the brook of Cherith, the luxurious monarch by the suffering prophet. Is there not in the brave self-denying servant of God with his rough wild guise a dignity with which our minds cannot invest the royal husband of Jezebel? Foremost among the great men of the old covenant stands Elijah. Faithful among the faithless, zealous when zeal seemed to be dead, the bold enemy of wrong, the unflinching friend of truth, simple and childlike in his piety, great and noble in his indignant reproofs of sin, with the courage of a lion and the tenderness of a woman—every trait of his character demands our admiration. . . . On

almost every action of his life there is a stamp which we cannot fail to recognise. Throughout his history, short as it is, we feel his greatness, and so it comes to pass that, slight as is the notice of Elijah in Holy Scripture, the main points of his character are yet familiar to us all. He suggests at once a type and a pattern. And if we look for the foundations on which this greatness is built, we shall find that its two corner-stones are no other than those on which are raised all the noble characters who, in different times and circumstances of the world's history, have made their lives a blessing to their kind and a praise to God who gave them, and these are Faith and Will. . . . Have we then in Elijah a perfect man? Perfection is not of earth, and though we perhaps might have wished to contemplate such a man without a single flaw, and to elevate him into a spotless character, made as man was once made in the very image of his God, the Holy Spirit will not lend its aid to delusions such as these. And here lies one striking difference between history that is written by the Spirit of God, and that which is written by the hand of man. In the works of human authors, whether they be fictitious history or historical fiction, there is often a tendency to magnify the good or bad of their heroes beyond the standard of humanity. With what care every flaw is removed that could interfere with the perfection of the picture! How the failings, if failings be admitted, are extenuated and apologised for, or coloured up with the likenesses of amiable weaknesses, till we begin to doubt whether they are not virtues after all, and perhaps on the whole more attractive than goodness and piety! Now such creations as these may after a manner amuse the mind and charm the imagination, but they do not reach

the heart, and this because there is a want of truth in them, and the judgment cannot accept them. Turn we from these to the pictures which are drawn by the pencil of God. What truth there is in every line, what reality in every touch! In all those great characters which the Scriptures set before us in the garb of flesh and blood—in all of them the lesson is carefully impressed upon us that they are men and women of like passions with ourselves, that they were in all points tempted like as we are, and to One and One alone is it added 'yet without sin.'"

In a beautiful sermon on the Book of Ruth, "a sweet idyll of home life interposed between the records of turmoil and bloodshed, an oasis of happiness amidst the desolation of war," he finds beneath the surface a practical application for his hearers in the incalculable value of early training "in the peaceful harmony and quiet dignity of a pure home. Amidst the din of wars and the rumours of wars we can recognise only those fiercer efforts which are wrung from men by stress of troublous times. We learn nothing of a nation in its repose. We know nothing of the cradle of those national virtues and high personal endowments which dazzle the eyes in the wild days of terror and alarm. We see nothing of the plain daily employment, the school in which the hero is trained; nothing of the long discipline which makes him what he is. But when we know that there was in that troubled land of Canaan many a spot where was to be found a pure household, such as that of Boaz, a household whose inmates knew what it was to fear God, whose conduct towards each other was regulated by this fear, we have no more cause to wonder at the succession of heroes who came forth at the national call, to strike fear into the sons

of Ammon, to scatter the armies of Moab, and to fight the giants of Philistia. Often in the course of history we are startled by the sudden appearance of a great hero ; he seems to spring at once into full being and efficacy like the goddess of the heathen fable : and we are sometimes tempted to think that his life begins and ends with his appearance on the great stage of the world. But it is not so. That which gave him his value, that which made him the man he is, lies in the training of those quiet years which he saw before he was yet known to fame. It lies in the discipline he has gone through in the farm, in the workshop, on the hillside ; in those hours of self-restraint which were spent in doing, as best they might be done, the plain duties of life, in those sacrifices which were every day demanded of him and every day more cheerfully rendered to the inmates of the common household. None can calculate the vast effects for good or evil of those early days of training. As the home is, such the man is ; as the man is, such the nation is. It is with this growth as it is with the growth of nature ; its sources are out of sight. They lie far away in many a remote hamlet, in many a quiet city, in many a spot famous or not famous ; and there by daily growth in wisdom and stature have been imperceptibly formed the features of character which have enabled men to lead armies, to stand in the counsels of princes, to govern nations and to become the benefactors of the world. These homes of God-fearing men explain to us why a succession of great captains rose up in the day of Israel's distress, and in such as these will be found the secret of all great national deliverances whenever they have been wrought, not by factitious, feverish outbursts, but in a calm, quiet and determined spirit—such was the home of Boaz."

So again when preaching on David and Goliath, it is David the boy and the early training of the boy which are put before his audience with a graphic reality and imaginative sympathy. "It were no difficult task to dwell with admiration on many a detail of this wonderful narrative, and every incident of it might well supply us with material for useful meditation. Let me speak to you of his early life and point your attention to that course of training by which the boy, who had spent his days and nights in the half-menial charge of herds and flocks, whose greatest exploit had been the rescue of a lamb from a beast of prey, reached at one stride the highest honours that were in the gift of his people, became the foremost hero of a nation of men of war, and advanced himself in a marvellous manner from the sheepcote on the hillside to the steps of a throne. I speak advisedly of the *training* of his early years. There is in his history that which will hardly escape the eye of a thoughtful reader, and that is the assurance that the hero of the day at Ephesdammim furnishes not merely an instance of sudden and marvellous success achieved by one striking effort, but that his whole life had been passed, however unconsciously, in training himself for the events of that day. . . . Under the canopy of stars, which was spread over the slopes of Bethlehem in the lone hours of the night as he guarded those few sheep in the wilderness, his spirit had often held converse with his Father in Heaven, in Whom he had then recognised both the ruler of the universe and the informing guide of his own soul. There he had learnt to know God as the power that sent forth the sun in his might, that decked the moon in all her gentle beauty, that marshalled the starry hosts of heaven, that smiled in the sunshine and thundered in the storm. But, more than this, he had there learnt to

recognise the power and the care of the Great Shepherd of human souls, who watches with a constant eye the weakest inmate of the spiritual fold. There were impressed deep upon his mind all those scenes of pastoral life which were never blotted from his memory. either by the perils and excitements of battle, the toils and anxieties of his flight from Saul, the pomp and circumstance of his royal court, or the sin and tears of his later life. From David's mouth only could we receive the details of his motives, and (if I do not mistake) he *has* told us of his motives and has compassed the history of a life in the few words of my text, 'Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of Hosts.' . . . . . The brave conqueror of the Philistine of Gath owed his victory, not to violent impulse, but rather to the constant and faithful use of the opportunities which had been put in his way, to the duty done in the state of life in which God had placed him. And though that place was but a humble one on the bare hillside, away from the haunts of men, and though his task was not more heroic than the care of a few sheep, yet his day of small things rightly used was sufficient to develop all that power that lowered the insolent superiority of the Philistine army and broke the yoke from the neck of his people."

Then, after a sermon or a course of sermons on Old Testament heroes, he would soon bring his hearer back to the Ideal Hero of all times. "There was indeed no lack of heroic deeds before the time of Christ. There is abundance of proof that the Spirit of God has never ceased to strive with the animal nature of man, and every now and then the darkness of the worst pages of human history is bright with the flashes of a light which is not of

earth. Again, whatever human effort could achieve had been done already. The patriot, the soldier, the orator, the devotee of science and of art had before them great imperishable models in the records of the past. But the glory of self-humiliation, the dignity of self-abasement, had no representative. Many a one had spent a life of labour and sorrow in climbing up to the temple of fame; but who had yet gone about doing good, knowing that the reward of a life bestowed on suffering man should be degradation, scorn and buffeting? Many a one had slain his thousands and been hailed by the shouts of living crowds, who might yet expect to supply from their numbers fresh victories for the Moloch of war; but where had there been seen a man whom no suffering could deter, no inducement could attract from a lifelong labour of devoted love, though the end of that toil stood clearly before him, and that end not pleasure but death, not glory but shame, not a throne but a cross? . . . . We are not called to reserve our imitation of Him and our thoughts about Him for the times when the soul's depths are stirred by the great and exciting passages of life. Rather we are invited to learn by His example to be patient under the common trial, to bear little troubles, to resist little sins, to conquer little infirmities. He would have us fix our minds upon Him not only as He kneels in the dark shadows of Gethsemane, not only as He stands amid the angry roar of Herod's Judgment Hall, not only as He bears the torture of the Cross, but also as He meets the trials and the work of every day, as He sympathises with the bereaved, as He heals the sick, as He speaks comfort to the weary and broken-hearted, as He rejoices with them that do rejoice, and weeps with them that weep."

He would speak with the same facility of style and

with great plainness and directness upon the most practical topics of school life, *e.g.*, "Bad language," "Purity," "The perils of competition," or of "Athletic successes," "Manliness," "The Christian Gentleman." School evils were dealt with not only with the force of Christian admonition, but also with the authority of one who had the power and the will to deal drastically with evil-doing. The rare incident of a death in the school was always taken, not only as an occasion for solemn thoughts and personal sorrow, but for impressing the closeness of the corporate life, and the sympathy due from all to each in sickness and in last farewell, and it was easy to see both from voice and manner how close to the surface were the emotions of tenderness and fatherly affection, however free from sensational or exaggerated language. Perhaps he was never happier with his audience than when addressing them on subjects of school anniversaries. Founder's Day never passed without some commemoration of Sutton's bounty and some appeal to present Carthusians, as inheritors of a great historic legacy, "stewards of a great inheritance of accumulated fame and goodness." One of the most beautiful of his hymns has long taken its place in the special commemoration service for Founder's Day :—

HYMN.

O God, Thy mercy's fountains
  Are plenteous and free,
Thy love strong as the mountains
  And boundless as the sea.
For all Thy hand provides us
  Accept our grateful praise,
For all the care that guides us
  In life's uncertain ways.

For all the strength we borrow
From hopes of coming years,
For comfort under sorrow,
For joys that shine through tears;
For all, whose noble story
Points out to us the road
That led them to the glory
Which crowns the sons of God.

For those whose faithful patience
Counts earthly things but dross,
To bear to distant nations
The gospel of the Cross;
For those who, striving ever
Up duty's toilsome steep,
Teach us by their endeavour
The heavenward way to keep.

For those who once gave promise
Of fruit for manhood's prime,
But parted early from us
Like blossoms ere their time.
For all the copious shower
Of blessings from above,
Thy Spirit's three-fold dower
Of Faith and Hope and Love. Amen.

The following passage from a sermon preached on the twenty-first anniversary of the removal of the school, from Joshua, iv. 6, "What mean ye by these stones?" gives a good example of his manner of treatment. "The question comes home to us to-day, when, after twenty years of continuous care and labour, we seem to have crowned our removal by the completion of the numerous appliances necessary for the constitution of a great public school. If we reckon the value of these things by the effect of architectural adornment, if we esteem them only as so many additions to personal comfort, if we look at them in the spirit of one who is tempted to boast

of his own advantages and to depreciate others by comparison, then we have missed the scope of their meaning; but if we regard them as evidence of the continuation of the pious design of our munificent Founder, if to our minds they bear witness to the worth of those whose names men will not willingly let die—if they furnish at once a living memorial of the past and a hopeful incentive for the future, if we regard them as indicative of a desire to train up for our time and for many generations yet to come a succession of men who shall make their country a praise on the earth—in a word, if they represent to us a much more splendid work than architect ever planned, the edification of the bodies and souls of those who spend their youth within them, then they will fulfil the purpose for which they were designed, a purpose not limited by time, but extending through all eternity. And should there come a time when of all these buildings, which now represent so much to us, so much of care and labour in the past, so much of satisfaction in the present, so much of hope for the future—should there come a time when there shall be left of them not one stone upon another that shall not be thrown down, still will they, even when their ruins have perished, supply an undying testimony of their value, if while they stand here they contribute towards the formation of those who shall be God's heroes on earth and God's saints in heaven. At such a time as this it is well that we should be reminded that though the fashion of this world passeth away, yet the work of the Divine Architect is proof against all ruin, no time shall wear it, no convulsion shall shake it; I speak of the work in which 'Ye as lively stones are built up into a spiritual house, Christ himself being the chief corner-stone.' Therefore, to sum up in a

few words, should we be asked what is the purpose of the fair buildings which crown the summit of our hill, designed it might seem by nature for the pedestal of a noble monument, we may with trust in God make answer: 'Their purpose is the cultivation of intellect, the promotion of manly vigour, the conquest of all that is good and true, the defeat of all that is ignoble and impure, a preparation for the life of time and the life of eternity, the working out of the high destiny to which God has called us by making us the children of promise, that is what we mean by these stones.'"

It was by a happy coincidence on Founder's Day that the farewell sermon of 1897 was preached from the text "From strength to strength," Ps. lxxxiv. 7. The Chapel was filled to overflowing, many old Carthusians having assembled for the occasion. The sermon begins with true characteristic note, "This is the birthday of our school." These are the quiet and unobtrusive words with which he refers to his own contribution to the furtherance of the welfare of the Foundation. "You will understand the feeling which bids me shrink from obtruding personal considerations on the celebration of an anniversary such as this is, but a constraint is laid upon me. Well do I know how brief and insignificant are the life and work of each one of those who, in their turn, have done what in them lay to further the object of our Foundation, in comparison with the years which have passed and the results which have been achieved since the day of Thomas Sutton. All human effort, however it be bestowed, is at best but tentative and incomplete, it is marked by the frailty and the feebleness of its authors; but by our merciful Judge such work is accepted according to that a man hath, and not according to that he hath not.

It would be a vain pretence to say that there is not some reason for gratitude, if not for self-gratulation, in a close association for thirty-four years with the work of this great Foundation. Such a retrospect is indeed a privilege which has been granted to few—but it is a privilege which entails a heavy responsibility. During these thirty-four years 4,000 Carthusians have passed through our school. Among them have been men who have spread its reputation far and wide by the achievement of notable results in every employment of human endeavour: some who have sacrificed brilliant prospects, and even life itself, for the work of spreading Gospel truth; many who have gained high distinctions in various callings; and, besides these more conspicuous examples, a mighty throng who have served God quietly in their generation without struggle either for fame or fortune. Some failures there may have been, some squandered gifts, some wasted lives, but few and far between are such instances: let them be covered with the robe of charity. No time can weaken the deep solicitude I shall ever feel for your welfare; and though the day cannot be far distant when the rising flood of new interests shall obliterate and overwhelm the records of the past, yet my prayer shall ever be that those who will yet come here will sustain our great name through all time, and that the bond which unites me to the thousands with whom it has been my privilege to be associated here may not be severed through all eternity."

Confirmations nearly always took place at Charterhouse in Holy Week. By the fixed arrangements of holidays Easter was often observed at school, so that Easter Communion, and first Communion in the case of some hundred boys or more, were celebrated together. Remembrance of

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those Easter mornings will not fade from the memories of Carthusians. The season of Lent brought the annual return of classes and addresses for Confirmation candidates. In the preparation and instruction the Headmaster took a large share himself. Reference to it was frequently made in the Sunday sermon. Weekly addresses were given in Chapel, and papers of questions distributed each week to be answered if possible on Sundays. The questions were set on different portions of the Prayer Book, *e.g.*, the Catechism, the Creeds, the Ten Commandments, with an occasional reference to important events or characters in Church history. These papers were intended rather for the purpose of suggestion and guidance than for direct instruction, and were enlarged upon and discussed orally in classes taken by house masters and other clerical assistants. The addresses were always given by himself. Sometimes they dealt with great fundamental truths, *e.g.*, the Fatherhood of God, the Communion of Saints, the Work of the Holy Spirit ; sometimes they were directed in terms of affectionate warning and appeal to the main difficulties of the life of schoolboys, and to subjects of morality, social and individual, on which the corporate life of school depends for its health and soundness. The key-note of all his exhortations as of his private conversations with candidates was ἀνδρίζεσθε ("Quit you like men"). Two or three years of experience had now passed over their heads and they had grown to full consciousness of their position in the world of school ; let them bravely assume the privileges and responsibilities of spiritual manhood. He presented the candidates himself, two by two, to the Bishop at the ceremony. It was a striking spectacle to witness, especially towards the latter days of his office —the veteran leader still unbent by his long and strenuous

service presenting his young soldiers to take their *sacramentum* for the great campaign. Seldom has a more striking incident taken place in a school Chapel than when one of the candidates fainted during the service, and the Headmaster, in spite of his threescore years and ten, took him up in his arms like a child and carried him down the full length of the Chapel. It was symbolic of the combination of strength with tenderness which was so apparent in the personality of the man. Mementoes of their Confirmation were presented to each of the candidates accompanied by some appropriate motto taken from Scripture, or a few lines of verse written by himself. Teaching never wanting in directness and plainness of speech was frequently thus supplemented by indirect and homely proofs of his interest in the spiritual development of the boys. Thus, during many years he adopted the graceful custom of placing at the great Church festivals a card in the seat of each boy in Chapel, containing an appropriate text, or more frequently a verse by himself, suitable to the season, *e.g.*—

EASTER.

All things, when Winter's course is run,
  Rise as from death with one accord,
But what were Spring without its Sun,
  Or life without its Lord ?

O Lord of life, Thyself impart,
  Our souls to quicken and to bless ;
Shed Thy full warmth upon the heart,
  Thou Sun of Righteousness.

Now in thine earthly courts we praise
  The Easter triumph of Thy Love :
O may we with the angels raise
  A fuller song above.

EASTER.

The Lord is risen ! my soul, leave earthly things,
Follow thy Lord upon His heavenward road ;
And Easter thoughts shall bear thee as on wings
Into the very presence of thy God.

These kindly tokens of spiritual interest were looked for and warmly appreciated by the boys, because, though little may have been said directly upon the subject, they were led to feel that the Headmaster during the previous week had set apart a few moments to frame some suitable motto for their Easter, Whitsun or Ascensiontide thoughts. His small, but to all Carthusians charming, volume of "Carthusian Memories"—a sufficient evidence of his graceful wit and versatility as a writer of verse—gives several of these beautiful little poems written for the boys. It contains hymns also of great beauty other than those already referred to. He claimed his favourites amongst those of other writers. Charles Wesley's "Jesu ! lover of my soul," and the Carthusian Addison's "When all Thy mercies, O my God!" were the hymns he would say he liked best. The latter is naturally a favourite at Charterhouse ; the former is always appointed to be sung in Chapel on the morning of Dr. Haig Brown's birthday, December 3rd.

It was under his auspices and with his deep personal sympathy that the Charterhouse Mission was started in 1885 from small beginnings, and has become a great enterprise, a stirring centre of Christian work in Southwark. Like Roman Christianity in the Catacombs, the Mission Church began its services in a cellar, which the devotion and ingenuity of the Rev. J. G. Curry, the first missioner, and his helpers converted into a little chapel, perhaps unique in interest and simplicity of

circumstance. Now the beautiful Church of St. Hugh and complete mission buildings have taken its place. From the first Dr. Haig Brown took the keenest interest in the scheme, attended all the various committee meetings, studied, criticised, improved the various plans of new or adapted buildings, and gave largely of his time and substance to the furtherance of the work. He saw in it a great opportunity of bringing the boys into acquaintance and sympathy with the trials and difficulties of their poorer brethren. A practical interest in social questions might be inspired, which would be more effective than written theories and political essays. It was the reflex action upon the boys themselves he considered to be not the least of the values of the mission. He encouraged the missioner to come down and speak plainly to the school either as a body or in the separate houses. He warmly welcomed the summer excursion of workers, teachers, and children down to Godalming, and upon occasion would address the children in Chapel himself. Carthusians past and present were urged to go down to Southwark and see the work for themselves. He would refer to it in sermons, and hold it up as an opportunity for self-denial, a reproach and reproof to the self-indulgence, wastefulness, and thoughtless neglect of opportunity to which boys are prone. After his appointment to the Mastership of Charterhouse, his interest and connection with the mission became even closer. He was now seventy-four, and although visits to Southwark could not be made often, wise counsels, kind advice were always forthcoming. A kindly message or a memento in verse or prose were frequently and gratefully welcomed from the aged Master. The following prologue is an evidence of those lighter sympathies which never grew old.

Prologue for Theatricals given at Red Cross Hall, Southwark, for the Charterhouse Mission

In the bright summer time your children come
To find a welcome in our rural home,
And spend amid green fields a happy day
In youthful gambols and in healthy play:
When the earth saddens under winter's frown
We come to greet you in the crowded town,
And for the elders of our Mission find
Something to exercise the eye and mind,
And represent in pictures drawn from life
A well-known incident of household strife,
Showing with truth, which shall not be unkind,
Some of the lighter follies of mankind.
And may this evening's entertainment prove
Some slight addition to the work of love
Which, day by day, by earnest workers done,
Joins Charterhouse and Tabard Street in one.

There are many tokens of his interest and liberality to be seen in the mission buildings. The following inscription, printed in bold type and hung as a notice at the entrance of the Working Boys' Club, is from his hand:

"This Club was founded, and is supported by Members of the Charterhouse School, to promote the glory of God by advancing the cause of the Church of England, and the welfare of the boys of this neighbourhood. It is therefore hoped that all members of the Club will endeavour to help their Carthusian friends in this object by living honest, pure and sober lives, doing good unto all men, and attending public worship on Sunday."

"On behalf of the Committee,
"(Sd.) WM. HAIG BROWN, Master,
"HERBERT RIDLEY, Missioner."

A beautiful brass has now been placed to his memory on the north wall of the Church of S. Hugh, given

by the mission people themselves. On either side it bears the Arms of Charterhouse, and the Diocese of Southwark, with the following inscription :

To the Glory of God

In pious memory of WILLIAM HAIG BROWN, LL.D.
Master of the Charterhouse

— Jesu, Mercy —

"Rest eternal grant to them O Lord
And let light perpetual shine upon them."

It is a memorial to others beside the Master, for on it are inscribed, and will be hereafter, the names of those communicants of the Church of S. Hugh, often the poorest of the poor having no other memorial, who have gone to their rest. He would have rejoiced in the association, so symbolical of the unity and fellowship of all in Christ.

He was naturally often asked to write inscriptions in memory of Carthusians who had died at home or abroad. Many of the commemorative tablets on the walls of the Memorial Cloister at Charterhouse are of his composing.

Thus to the Rev. J. T. Hodgson, pupil and colleague :

JACOBUS THOMAS HODGSON, M.A.

Natus A.D. IV. Non. Oct. MDCCCXLV decessit A.D. III.
Non. Sept. MDCCCLXXX

Morte suis acerbâ sibi non immaturâ abreptus
Olim discipulus nuper magister Scholae Suttonianae
Puer septem vir octo annos in his aedibus commoratus
Rebus Carthusianis augendis ingenium laborem vitam insumpsit.

To C. H. King, a boy of great charm and captain of the Cricket XI. :

In piam memoriam
Claudii Hamilton King, Carthusiani
Suis carissimi sodalibus dilectissimi
In flore primo optimae indolis abrepti
Vixit annos fere XIX Obiit Novicastri Helvetiorum prid.
Id. Jan. MDCCCXC.

To J. F. M. Prinsep, splendid athlete, accomplished musician, and soldier of great promise and distinction :

M.S.
Jacobi Frederici Macleod Prinsep
Militem strenuum sodalem dulcem
Virum omnibus artibus praeditum
Domus nostrae decus
Morte immaturâ abreptum
Carthusianum inflemus Carthusiani
Natus A.D. VI. Kal. Sextil. MDCCCLXI.
Obiit A.D. X. Kal. Decembr. MDCCCXCV.

To these many others might be added—inscriptions, dedications, epigrams, not in one or two languages only, models of neat expression and graceful feeling.

As this inadequate sketch is brought to a conclusion, there remains upon the mind the impression of a great character, a strong personality. The secret of influence is of all things least definable. It does not lend itself to description. Least of all does spiritual influence. Dr. Haig Brown would himself have deprecated any sharp division between things spiritual and things secular. It depends upon personality ; but what is personality? A Carthusian speaking to the writer said of his former Master, " You always *felt* he was *there* "—very indefinite

certainly, but it exactly described that feeling to which colleagues and boys alike were alive, that there was at the head and centre of the school life a powerful presence making for that which is good, abhorring that which is evil, felt even when not seen, throughout all the pulses of its being, felt not less directly when from some rare temporary cause the personal presence was withdrawn—a man of many parts and of large mould, in every part far removed from conventional type. With colleagues he always dealt as with friends and helpers in a great work, and always assumed that their first and paramount interests were centred in that work. Boys he always treated as responsible beings, in a great measure makers of their own characters, shapers, if opportunities were rightly taken, of their own destinies. They knew that he expected much from them, and that he would even credit them with more than they had to give, sooner than with less. Strongly self-reliant himself, he looked for some trait of the same quality and strength of character in the boys brought under him, a feature perhaps not so marked in the modern type of schoolboy as in those of former generations. The inscription on his fine statue by Bates in front of Chapel, taken from the Vulgate, is apt and illustrative: "Sapientiâ aedificabitur domus et prudentiâ roborabitur."

It is interesting to know that his favourite Psalm was ciii., for there is something characteristic in the choice. It is the Psalm of God's graciousness and goodness, the blessing of His Fatherhood, the unchangeableness of His promises. It is the Psalm of the goodness and the joy which are in human life, especially in the days of youth, and of their priceless opportunities for good. "Praise the Lord, O my soul, and forget not all His

benefits: Who satisfieth thy mouth with good things, making thee young and lusty as an eagle," or, better translated, "Who adorneth thee to the full with goodliness, so that thy youth is renewed like an eagle." It is the Psalm of a vigorous cheerfulness which accepts the blessings of life as God's purposed gifts, and His dealings with men as those of a tender and long-suffering Father; "He hath not dealt with us after our sins; nor rewarded us according to our wickednesses. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him." It is the natural confession of faith of a man

> "That fortune's buffets and rewards
> Hath ta'en with equal thanks,"

because he believes, not in fortune, but in Providence. It truly expresses the religious feeling of one who, greatly human-hearted, had entered into all the many-sided joys of human life, and, greatly endowed with gifts of mind and body, had maintained through a strong manhood to a ripe old age the heart and freshness of perpetual youth. He cared little for reputation or wordly distinction, but was exceedingly jealous of the good name of those committed to his trust. His sole ecclesiastical honour was the Honorary Canonry in Winchester Cathedral, to which he was presented by Bishop Thorold, who wrote of this presentation as "my first official act and duty upon my appointment to the Diocese." Once, many years ago, when the writer had been speaking to him of the beauty of "Green," he looked up suddenly and said: "Yes, I should like to be buried there." He lies now in the centre of the Chapel he loved, below the altar steps—*Fundator novus.—Æternus hospes.* The inscription on

the oak panelling now being erected in Chapel, in part to his memory, thus describes a great work and a happy close :

Gulielmus Haig Brown
MDCCCXXIII—MCMVII
Domûs Carthusianae
Felix Redintegrator
Magister Indefessus
Hic Honoratus recumbit.

An Epilogue spoken by Alan Mackinnon after Old Carthusian Theatricals, Nov. 13th, 1897, on the acceptance of The Mastership of Charterhouse by THE REV. CANON HAIG BROWN, LL.D., *Headmaster of Charterhouse 1863—1897.*

BROTHER CARTHUSIANS, our light task is done,
The play is ended and your favour won;
We make our exit, while your generous cheers—
Too rich requital—linger in our ears.
Yet sad regrets to-night our thoughts engage,
For soon a foremost actor quits the stage,
Gifted by nature with such varied skill,
He never played a part and played it ill;
For grave or gay, in earnest or in jest,
His every action, every word, seemed best;
Witty though wise, though stern yet ever kind,
A giant's strength with gentleness combined;
So apt with learning simpler charms to blend,
We oft forgot the master in the friend.
His was the truest power, the rarest art,
Whate'er he said or did, to touch the heart:
Thus o'er all minds he ruled with double sway,
His talents triumphed where love led the way.
Brightly emblazoned on the roll of fame
Shall live the undying memory of his name,
And still to distant time these walls shall tell
How he, our second founder, loved them well,
While in our hearts—until those hearts grow cold—
No lengthening years shall make affection old;
In them he holds his place without a peer,
For ever reverenced and for ever dear—
So dear, our faltering lips refuse to spell
The sad irrevocable word "Farewell."
Yet not "Farewell!" What though he "leave the School"?
His presence still can cheer, his precepts rule.
In wisdom ripe, by long experience tried,
Still, though not here, our counsellor and guide,
While tenderest hands each human ill assuage,
And growing honour crowns advancing age,
Long may he live, of all our loves possessed,
The first of Old Carthusians and the best!

T. E. PAGE.

CHAPTER VII

WORK AS MASTER OF CHARTERHOUSE

By THE REV. L. R. PHELPS,
Fellow and Tutor of Oriel College, Oxford

"μακραί τε λέσχαι καὶ σχολή, τερπνὸν κακόν."—*Euripides*

Old Charterhouse after the migration of the School—The office of Master—Haig Brown's activity in that office—His work on the Governing Body—Founder's Day.

ONCE more we are in old Charterhouse, in Sutton's Hospital by Smithfield, left a little forlorn by the flight of the School, but still standing, still protesting. There is still the old Chapel, "the scene of age and youth and early memories and pompous death"; in it still stands the Founder's tomb, "a huge edifice, emblazoned with heraldic decorations and clumsy carved allegories"; here may still be seen and heard "some threescore old gentlemen, listening to the prayers and psalms, and coughing feebly in the twilight." There is still "an old Hall, a beautiful specimen of the architecture of James' time; an old Hall? many old halls, old staircases, old passages, old chambers, decorated with old portraits, walking in the midst of which, we walk, as it were, in the early seventeenth century." So it still is, as it was when Thomas Newcome took his place among the Brethren.

The union of a Hospital for the aged with a School for the young was not uncommon in mediæval times, and Sutton might have found plenty of precedents for the form of his foundation. Whether the sentiment which writers have freely lavished on the union has much reality may be doubted. "Age," it has been pithily said, "was the scoff of youth, and youth was the plague of age!" Again, why eighty pensioners and but forty scholars? Was it that one scholar was thought equal to two pensioners in value? Be that as it may, over the Hospital as a whole with its officers, its buildings, and its properties, the Master ruled. He was the link that bound old and young together, he presided over the cheery party which dined daily in Brooke Hall, he administered discipline, when discipline was needed, among the Pensioners, he made his "progresses" round the Hospital estates, he had his stall in Chapel in which he sat "placed on high" in dignified detachment. And as time went on, thanks, partly to the very munificence of the Founder, partly to the operation of that "principle of the division of labour" which the economist loves, the office of Master lost reality. Each separate function of corporate life had its appropriate organ. There was a Preacher[1] as well as a Reader to lead the services in the Chapel, there was a Schoolmaster, an Usher, a Registrar and Receiver who managed the property, a Manciple to see to internal comforts, a Physician, whose work it was to husband life's taper in the aged, and to trim it in the young. The office of Master, we blush to write it, came to be described by carping critics as a sinecure. It was not always so. In the seventeenth century Thomas Burnet

[1] The offices of Preacher and Reader were later merged in one. The office of Usher, whose relations to the Schoolmaster were left cruelly indefinite, was abolished in 1872.

was one of those who dared to withstand James II. and the ferocious Jeffreys even to the face. A man of science and a theologian, he left his musings on terrestrial revolutions, on the origin of things, on a future state, on the Christian's faith and duties, to oppose the intrusion of one Andrew Popham, a Roman Catholic, into the Hospital, in defiance of all rule and order, for it was against both the will of the Founder and an Act of Parliament. Discussion followed, vigorous and heated, but Burnet was supported by some of the greatest names in the land; Jeffreys flung away in a rage, and the matter was carried no further. Later on, the times called loudly for a reformer, and a reformer was found in William Hale. As Preacher he had long guided the hands of an aged Master, and when he succeeded to the office the work was well-nigh done. New buildings sprang up, every department was overhauled, discipline was enforced, the position of the Pensioners improved and their emoluments increased, the comfort of the Scholars carefully considered. Nothing was too large, nothing too small for his watchful oversight. No wonder if, where so much had been done, Hale failed to realise that more might yet remain. Devotedly proud of the great foundation over which he reigned so wisely, he viewed with no small disfavour proposals to separate the Hospital and the School, and from his own point of view he was right. No one, least of all a Carthusian, can wander through the courts of old Charterhouse without a sigh.

"'Tis Greece, but living Greece no more!"

It was upon this scene of pathetic lifeless peace that Haig Brown entered in January, 1898. He found in the Master's Lodge an ideal home, rich in fine rooms, with

Jacobean fireplaces, panelling and portraits of bygone worthies, and furniture massive and beautiful. He found a position recognised in ecclesiastical and social circles, with a rare prospect of opportunity for the kind of work "suited to men of leisure"; he could count on a host of friends; he was given to hospitality and he could exercise it. To many men such a position would have been irksome, and their conduct in it would have savoured of protest. But Napoleon was not more active in Elba than the new Master was at Charterhouse. His official formal duties he discharged with dignity and precision. He reformed the *menu* of the dinner in Codds' Hall, often the subject of criticism; he called attention to the presence of some "undesirables" among the Brethren, who had crept in unawares, and he took steps to exclude such in future. In his personal relations to those under his charge he was at his happiest. Did a Brother appear before him to answer to a charge of misconduct? The culprit left the room, as many a boy had done, humbled but not embittered, and feeling that now for the first time he understood the secret of the Master's wise rule. And in visits to the old gentlemen in their quarters he would contrive by a few happy touches and well-placed compliments to give a sense of fellowship which overrode all distinctions; he was a master of the art of cordiality. So, too, he was something of an expert when he made a progress round the property of the Hospital. It reminded him of old Cambridge days; he was fertile in suggestion and device, and he delighted in the shrewd homely talk of the country folk. The practical side of his mind was never slow to find a field for its exercise.

But, after all is said, to watch over the working of a machine in good order and in excellent hands is laborious

idleness. The Charity Commissioners had an inkling of this when they drew the statute which defines the duties of the Master.

"He shall, subject to the superior authority and control of the Governors, act in the supervision of the Charity and its estates and property and the Officers and establishment. He shall, for the more effective performance of these duties, visit and make a personal inspection of the estates and property of the Charity at such times as he and the Governors shall think expedient and once at least in the course of every period of two years. He shall also assist in the performance of Divine Service in the Hospital Chapel by preaching and otherwise."—[*Scheme for the Regulations of Sutton's Hospital in Charterhouse, December* 3, 1872.]

But those who saw much of the Master noted two things. First of all, he bore advancing years and declining powers with a singular dignity. He acquiesced, as few have the courage to do, in the limitations which age brings with it. He narrowed his sphere of activity, but within that sphere he was as he had ever been, watchful and statesmanlike, seeing large issues in small points, alert to mark tendencies and be beforehand with results. And, secondly, he turned his leisure to account in the way most congenial to himself, for it brought into play his varied powers. His interest in general literature was always great and he could now indulge it. It was now that he saw through the press the little volume of verses which his daughter edited, a volume full of happy turns of language and thought, showing everywhere taste and skilful workmanship. Politics meant very little to him, he was never a keen partisan, but he delighted in conversation. His talk was as varied as his knowledge and supported by a strong memory, now illustrating some ancient saw by a modern instance, now dwelling upon

some memory of the past, now flashing out against some folly of the present, lighting up every subject with allusion and quotation. Soon he gathered round him a circle of old friends and old pupils, the Master's Lodge became the Mecca of Carthusians, and he was never happier than in such company. And so he kept his hold on life and on the world, and, as he grew less able to go about, he seemed to find richer and richer stores on which to draw for the amusement and edification of his hearers, who listened eagerly as they learnt from his own lips the true history of some incident or some witticism which had passed into tradition and had suffered in the passing.

A new sphere of activity was soon forthcoming. The statutes of the School wisely forbid the presence of any master on the Governing Body, nor do they make the Master of the Hospital a member of it *ex officio* ; indeed they reveal a certain jealousy of him, as witness the following :

"If at any time the Master or Sutton's Hospital in Charterhouse be elected a member of the Governing Body, he shall have, with respect to Charterhouse School, the same powers as any other member of the Governing Body, and no other powers, any Statute or Charter to the contrary notwithstanding."—[*Stat.* 4.]

We have here the warm ashes of controversy ! The new Master was chosen by the Council of the Senate of the University of Cambridge as their representative on December 23rd, 1907. His position was not altogether easy. It is never easy for the best of us to see our place and our work in the hands of another, it is still less easy to direct and control a successor with impartiality and large-mindedness. The opportunities for giving and for

taking offence are many. But the Master rose above all this, and the value of his services was seen in two ways. The constitution of the Governing Body, numbering as it does among its members men of many engagements, makes it difficult to secure the attendance of the same individuals at successive meetings, and continuity of policy is well-nigh unattainable. Now it was just this continuity which the Master supplied. He had been the adviser of the Body ever since it was first formed in 1871. His relations to it were probably more intimate than is common. He was not "called in" and "bidden to retire" at meetings, but was present throughout. He knew the School, its history and traditions, *au fond*, and it would have been a brave man who stood out against him when his mind was made up. So when he became a member of the Body the change was hardly noticeable. He was chosen to be Deputy Chairman; he worked hard on the Committees which have the care of finance and buildings. To all the business he brought a vast store of knowledge and a zeal which was in proportion. Not only could he give the history of any question that arose, the precedents and the principle involved, but he could also point out almost unerringly what would be the ultimate effect of a particular change. But what struck his colleagues even more than his knowledge was the tact and judgment which he showed in his attitude towards the work of his successor. In school administration, as elsewhere, it will always be true *quot homines tot sententiae*. A stranger coming fresh to the work has much to learn. He may see changes which his experience elsewhere has satisfied him would be salutary, and not know whether they are practicable or not under different conditions. He is liable to be led away by analogies, and miss the true proportion

between the value of a change and the strength of the opposition to it. On all these points a man of smaller mind or less consideration than the Master might have exalted himself at the cost of his successor, but he was far too loyal to play such a part. And so, while he was fertile in suggestion and wise in counsel, he gave the impression that there was no break in the continuity of school life, and that any changes proposed embodied his own wishes, and were the logical outcome of his own rule.

One more duty was laid upon him as Master, to take the chair at the annual dinner on Founder's Day. Few things can have been more to his mind. Some can still recall the opening words of his sermon on a bygone anniversary, "it is customary on occasions like the present to deliver a historical essay seasoned with occasional sentiment"; and the same might be said of the speeches. But the Master changed all this. His obituary notices were models of polished rhythmical English. He knew how to kindle enthusiasm and to stir feeling, to 'pass from grave to gay,' to 'point a moral and adorn a tale.' Was he describing some well-known old Carthusian who had departed this life? He made his hearers feel what a responsibility was implied by such a career on those left behind. Was he sketching in bright colours the doings of old Carthusians at home and abroad? The individual seemed to sink out of sight in the honour won by the School. Was he dwelling on his own personal relations to those who heard him? His words were followed by that interval of silence, broken only after some seconds by applause, which is the reward of a great speaker.

Take him where you will, in the discharge of his duties, in his social activities, in his multifarious interests, and he

is always the same. In all he did and in all he was you found the same "wide and luminous view," the same grasp, and the same fire.

A Recipe for Old Age.

Written by William Haig Brown in August, 1904.

A diet moderate and spare,
Freedom from base financial care,
Abundant work and little leisure,
A love of duty more than pleasure,
An even and contented mind
In charity with all mankind;
Some thoughts, too sacred for display
In the broad light of common day,
A peaceful home, a loving wife,
Children, who are a crown of life;
These lengthen out the years of man
Beyond the Psalmist's narrow span.

CHAPTER VIII

THE LAST CHAPTER

ANON.

"Deo dante dedi"

The death of William Haig Brown—His last resting-place—An attempt to summarise the qualities by which he excelled and for which his memory deserves to be cherished.

THE author of this last chapter in the story of a life so full of earnestness and activity has but little to say. Man goeth forth to his work and to his labour—until the evening. In the morning the sun rises, staining the white radiance of eternity with the delicate colours of nascent promise: it passes on to the height of the meridian, and shines through the burden and heat of the day: then for a short space the twilight, and the whole of the west aglow with the glorious tints of honour and love: and after that the dark: for the night cometh in which no man can work.

The old age of Dr. Haig Brown was a time of waning strength, but not of feebleness or mental decay. A severe attack of rheumatic fever in 1897 was not without its effect on his constitutional vigour, but the story of his nine years at old Charterhouse shows that his faculties

were not impaired by his years nor his intellectual force abated. Well beyond the age of eighty he had excellent sight, keen hearing, a vigorous body and an admirably balanced judgment.

About August, 1906, it became more clear that his bodily powers were giving way. The Committee of Old Carthusians appointed to make the arrangements for the celebration of Founder's Day in that year were anxious that he should not have his strength overtaxed by taking the chair at the dinner. They therefore suggested tentatively that they should select a chairman, meaning, no doubt, to have no other president if the Master were well enough to undertake his usual duties. But he quashed the idea by announcing with characteristic equanimity that he intended to occupy the chair himself, and that, if he were unable to do so, he would nominate his own deputy. The week before Founder's Day he entertained the Stewards to dinner at the Master's Lodge, and took his full share in their deliberations. But, when Founder's Day came, he was suffering from the effects of an accidental fall in which he had hurt his head. He therefore sent a message to the Lord Chief Justice, asking him to take his place, and, interviewing him in his bedroom before dinner, gave him the points of the speech he had prepared for the toast of "*Floreat.*"

After a fortnight of serious illness, he rallied at Christmas, and the improvement was continued for about a week. But with the new year came bronchitis and pneumonia. He received the Blessed Sacrament on Tuesday, January 8, and at three o'clock in the afternoon of Friday, the 11th, he died.

It was first decided that his body should be buried in

the cemetery at Godalming, but, at the suggestion of Mr. Page, and by reason of the unflagging energy of Mr. Ernest Pollock, the Lord Chief Justice summoned a hurried meeting of the Governors in his chambers at the Law Courts, where it was decided that the "second Founder" of Charterhouse should have his last resting-place in the Chapel at the School.

The coffin with his body was taken to Godalming overnight, and his last journey home to the top of the hill was simple, unostentatious, and fitting. The coffin was guarded till the time of its interment by faithful servants of the School, who kept vigil in relays.

In the early afternoon of the following day, January 16th, the big doors of Verites were opened, and his body was borne, four Charterhouse Masters walking on either side, along terrace and into cloisters. The day was very calm, and a splendid flood of sunshine lit every stone of Charterhouse, while the range of blue hills in the distance smiled with the glory peculiar to their appearance on a clear day in winter. Thus, amid surroundings of peace and beauty, was he taken to his resting-place.

"We brought nothing into this world, and it is certain we can carry nothing out." The solemn words took a new significance as they seemed to emphasise what may be left behind. "*Si monumentum requiris, circumspice.*" He who looked round could see, not only the imposing spectacle of grand buildings of perishable stone, but a greater monument in the men, young and old, paying their last tribute of respect—the living stones of a spiritual temple made, not with hands, but with sympathy and love. The spirit of his life's work was there. "*Si monumentum requiris, circumspice.*" The sight was grand and solemn ;

but in its solemnity was less the sadness of mourning than the grandeur of thanksgiving; for in the hearts of all was the thankfulness which is, if the rarest, yet ever the strongest emotion of men.

"O grave, where is thy victory?" Strong in the knowledge of eternal life, he has finished the work which God gave him to do. "We therefore commit his body to the ground, earth to earth, ashes to ashes, and dust to dust." We lay him to rest in the heart of Charterhouse, where, till God call him, he shall sleep well.

. . . . .

Throughout the wide dominions of this nation in which, comparatively speaking, educational science is in its infancy and the training of youth is not yet accorded its true value as a national asset, it is good to find imperially acknowledged and universally recognised the worth of an educational power essentially home-grown, which many of our neighbours are striving, so far in vain, to imitate or evolve. Such a power is the spirit of the great English public schools. The famous aphorism of the playing fields of Eton contains, perhaps, like most epigrams, a reflection of a part of the truth. However that may be, there is a spirit of public school feeling so impressed upon all who have drawn the full benefit of a sojourn at any of these great schools as to make each one feel in his heart "the lot is fallen unto me in a fair ground: yea, I have a goodly heritage." The spirit of Charterhouse has been ever the same. The school has encountered vicissitudes of fortune and has known fluctuations in prosperity and in public esteem, but its chief glory has never suffered an eclipse. Great men, whose names have been written on

the scroll of fame, have been educated there : there have been many, too, whose names are preserved only in the records of the school, but who have served their generation faithfully and well ; and many more, who did nothing great, but always did their best. We claim no more for Charterhouse than can justly be claimed for their school by those who have enjoyed their goodly heritage in similar places—namely, that such a school has been one of many powers combining to make a small nation great. The subtlety of that bond of union, the delicacy of that veneration, the strength of that love which binds him to his school, can only be appreciated by a man who has learned from experience the real influence of an English public school.

The work of the great educators in these imperial nurseries has always been mainly directed to the cultivation and diffusion of the spirit of their schools. There have been, as is natural, diversities of gifts and varieties of method, but there is ever this one principle, common alike to Kennedy with his unsurpassed gifts as a teacher and his contagious enthusiasm, to Arnold with all the power and the charm of his many-sided personality, to Temple with his rugged exterior and attractive justness, to Butler, to Busby, and to Thring. Comparison is unnecessary : the points of difference are, except for the passing moment, immaterial : they only press into bolder relief the common identity of aim.

And these men, who, with others like them, have created the indefinable atmosphere of the public schools of to-day, have also in common the quality which they share with all men, great or small, who have ever done any good and lasting work in their generation,—the quality of single-hearted devotion to the cause to which their energies are

consecrated and steadfast unity of purpose in achieving the work given them to do.

Dr. Rendall, speaking to his boys at Charterhouse of the life and work of Dr. Haig Brown, said as follows :—" To one central purpose he dedicated, without reserve, his powers of body and mind, his energy of will, the whole extent and range of his affections. In Charterhouse, the Old and New, he lived and died. His stores of knowledge, culture, wit, were all expended upon his teaching and office. To the conduct of the administration of the School he gave the full devotion of his powers : he identified himself with it : he knew each detail of its history : he treasured the fragments of its stones. He was very jealous for its honour and fair fame. And above all else he comprehended all who were, if I may say so, christened into Charterhouse, with large and liberal affections. Through these he won his highest and most enduring title to our gratitude and reverence, for through them he created, or re-created, a school Ethos, and graved deep on tablets of the heart an ideal Carthusian Brotherhood which knits the generations into one. 'There have been two Carthusian homes ; there is but one Carthusian brotherhood,' said one of ourselves,[1] in summing up the total of his work."

Deo dante dedi. This was the motto chosen by Thomas Sutton to illustrate his purpose in the foundation of Charterhouse. Fuller[2] reports that he has it " from the mouth of a credible witness," that Sutton would " frequently retire to a garden and pray with great devotion, his principal expression being 'Lord, Thou hast given me a large and liberal estate, give me also a heart to make use thereof.'" *Deo dante dedi.* There is as much

[1] Sir Richard Jebb in 1903.

[2] *Church Hist. of Britain*, § IV. 20, 21.

greatness in the devotion of personal gifts as in the consecration of vast wealth.

Both as Headmaster of the School and as Master of Sutton's Hospital, Dr. Haig Brown was essentially a practical man—a man of business. The qualities which make for success in an assistant master are totally different from those which a Headmaster requires, and Governing Bodies have often an exceptionally difficult task in making a selection among candidates who have done well in a position which, while apparently probationary, is in fact so widely different as to afford no trustworthy indication of fitness. It is thought by many people that a combination of literary ability and the *savoir faire* of worldly wisdom is rarely found. It is held that a schoolmaster's life is in its nature cramped and in its effect narrowing, producing too often impatience of detail or an excessive credulity. It may be so. It is certain that, if a school is to advance and to keep abreast of the needs of its day, it requires, no less than a commercial firm, a shrewd man of business at its head, to watch the fluctuations of supply and demand, able and quick to weigh chances and to compute effects. It is, perhaps, rare to find in the same man such practical aptitude side by side with the personal influence which a Headmaster must also possess.

He was, too, essentially a boys' man. His dignity impressed boys; his sympathy and the twinkle of his eye attracted them; his justness appealed to them; his intimate knowledge of all that concerned even the least significant encouraged them; and, above all, his discipline charmed them. For there is nothing that pleases boys so well as being kept in order in the right way. They like, it is true, to be courteously treated. But they will

have nothing to do with the *gant de soie* unless it covers the *main de fer*.

The fact is that, given the personal qualifications which fit a man to be a Headmaster, his place is assured within a fortnight of the commencement of his duties, and everything may be confidently left to him. But, be his scholastic qualifications ever so fine and be his personal qualities ever so noble in all other respects, a Headmaster who has not got the "bump of headship" has never been known to acquire it, and may sometimes exemplify for years and years the obvious incongruity of a square peg and a round hole.

In connection with this matter of personal influence, the final paragraph of an article published in *The Times* of January 16th, 1907, written by one who knew the Doctor well and whose ripe judgment and lifelong educational experience make his opinion exceptionally valuable, gives an admirable summary as follows: "Personal influence, indeed, is hard to estimate, but his own was beyond question remarkable. It was not so much due to his unfailing humour, to a naturalness which is rare among Headmasters, to literary gifts which comprehended versification in half-a-dozen languages, or even to the singular sympathy and almost respect which he showed to boyhood even in its imperfections—though these minor qualities in their happy combination were valuable aids—but rather to a certain sense of bigness which he carried with him everywhere. There was something large about the man, largeness of heart, and largeness of head, which awed and dominated. He did not need to display authority, because it flowed from him, and his best teaching was the immediate effect of his own personality. Details of his character might excite admiration or criticism, but the overmastering

impression was that of size, and when a man of this massy and strong build unites with it the tenderest, most kindly, and most human feeling, exhibited continually in that quiet, natural, unostentatious way which boys best appreciate and understand, then he wins what Dr. Haig Brown won from countless pupils, both veneration and love."

These are words of one who had long taken an active part in Dr. Haig Brown's work at Charterhouse. But the knowledge and appreciation of his character were not confined to those with whom he had been for years associated in the close intimacy of daily routine. The extent of its influence may be illustrated by the quotation of one other brief summary, selected from a vast number of graceful tributes to his memory. The words were written by the Archbishop of Canterbury in a personal letter to Mrs. Haig Brown :—" It must have been to you a satisfaction to realise how widespread—how universal—was the appreciation of the Master's greatness. His rare combination of strength, of learning, of gentleness, of wit, and, above all, his deep personal piety and loving kindness have endeared him to a circle of peculiar width. It is *Gloria in excelsis Deo* rather than *Miserere* that we sing when such a life as his passes into the larger workfield beyond."

The writer of the article in *The Times* speaks of " largeness of heart." They were doubtless qualities of heart rather than qualities of head which made Dr. Haig Brown all that he was to those who knew him best. " You may be quite sure," said Dr. Rendall in the course of the sermon from which a portion has been already cited, " that wherever there lies the gift of bestowing, and still more of creating, enlisting, and holding warm affections, there too there beats, however rugged the exterior,

a human heart, quick and sensitive. But where the cause —the cause of Charterhouse—was concerned, none could present a more unsensitive exterior. Reproach, spite, obloquy were wasted on him; things to be turned with a shrewd pleasantry or discarded with a shrug. So he taught us to live faithfully and strenuously into a larger whole."

Never was a large heart less exposed. Here was a man of deep constitutional reserve, of a nature so shy and retiring as almost to suggest self-effacement, inflexible as steel in what he conceived to be his duty, awful when occasion demanded in righteous indignation, courteous always, but dignified and at times austere, yet with a heart as loving, soft, and sensitive as a child's. It was a heart that embraced the whole Carthusian brotherhood, answering with a thrill of warm recognition to every little thing that was well done in any portion of the whole complex mechanism, and a heart that bled in secret over every failure. If this page should meet the eye of any Carthusian whose memories of Charterhouse are unfortunately associated with some act of indiscretion or folly, let him know that the Doctor's heart was overflowing with hidden pity and affection, that he was saying to himself with a tremendous effort, "You must remember the five hundred: for the sake of the five hundred you cannot spare the one," and that in his heart every fault and every failure was "covered with the robe of charity."

It was, in truth, a life of love—an honest attempt to observe the first and great commandment, and the second which is like unto it. There was no sickly sentiment, no parade of religious fervour, no indulgence of abundant kindness, but just love—that sensible love which animates

a warm, generous heart, and is always the distinctive feature of a Christian gentleman.

If Carthusians, young or old, would draw inspiration from the life of their second founder—and the story of a life is more than usually valueless unless it conveys some lesson which he who runs may read—let it be the principle which was the guiding influence of all his work—the love of Charterhouse and all that is Carthusian, a jealousy for the fair fame and honour of our school. Did he not teach us that it were better that every stone of the buildings should be levelled to the dust than that the credit of the sons of Charterhouse should diminish or decay? Did he not say to us in our old school Chapel, "Ye are our epistle, written in our hearts, known and read of all men?" Let us then be true Carthusians, as he was, loyal, devoted, worthy of our goodly heritage, striving by our lives each to do his part in ensuring the fulfilment of our constant prayer—"*floreat aeternum Carthusiana Domus.*"

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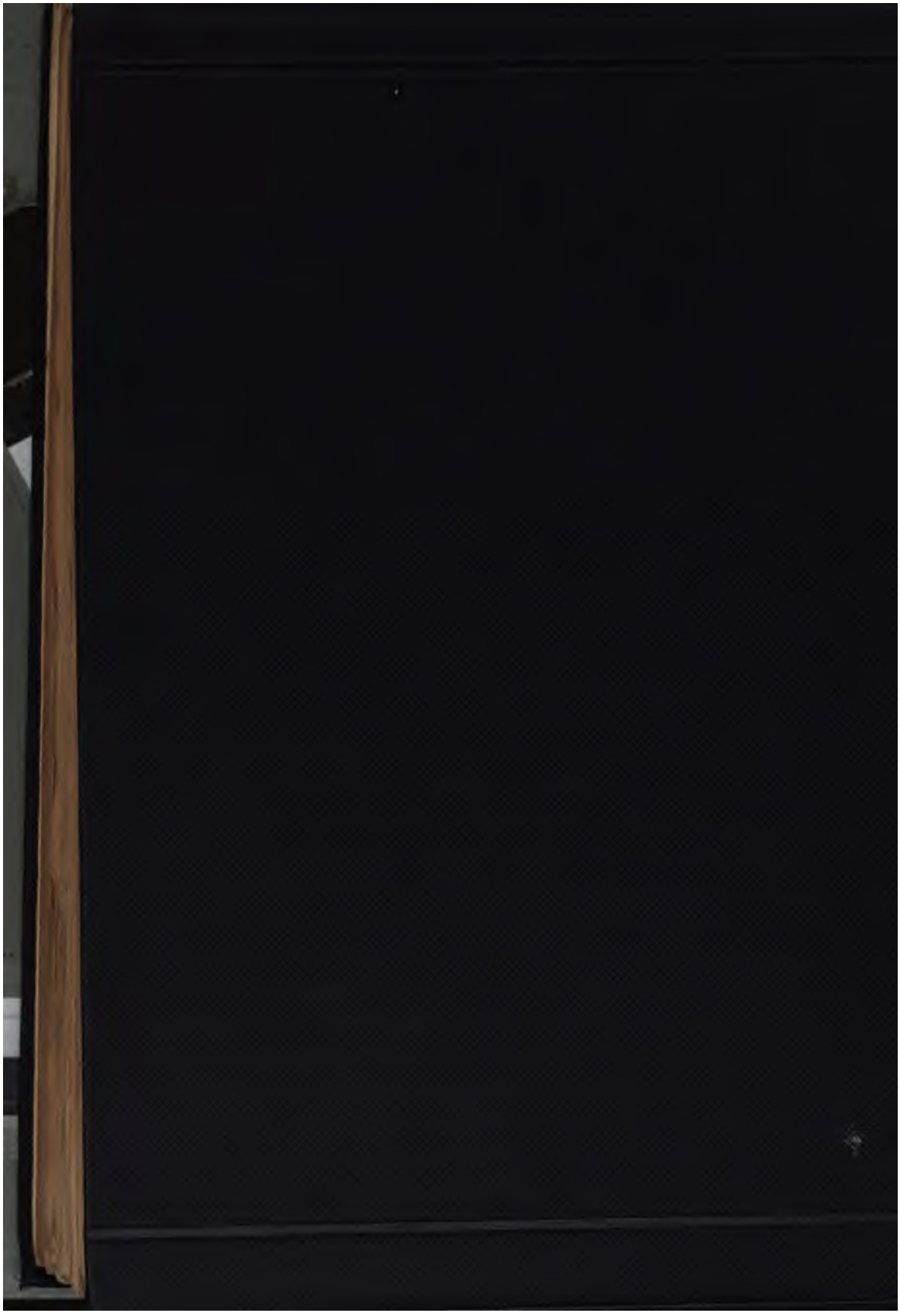
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